

DESCRIPTIVE ANALYSIS OF HALAI BHATIA

(A Sub-dialect of Kacchi)

EE1

Thesis submitted to the  
University of Bombay  
for the Degree  
of  
Doctor of Philosophy  
in  
Linguistics  
1977



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Guided by:

Dr S N Gajendragadkar  
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University of Bombay  
Bombay-400 032

By:

Neela J  
Research Student

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## A C K N O W L E D G E M E N T

I wish to express my sense of gratitude to Mr. V.J. Puntambekar, Head, Computer Section, University of Bombay for allowing me to use computational facilities at the Electronic Data Processing Centre of the University and the necessary free computer time service to analyse my data. I am equally thankful to Mr. G.S. Warudkar for his kind help in programming the data for the analysis and Mr. S.G. Joshi for punching the cards in time. I record my special thanks to Mrs. Sumati Sampat, who worked as my informant, for her cooperation and patience. I am very much thankful to Mr. A.D. Jadhav for the excellent typing. My sincere thanks are due to Dr. A.M. Ghatage, Dr. A.M.I. Dalvi, Dr. N. Ramasubramanian and Dr. U.G. Desai for their kind help in solving some initial problems and some friends, relatives and well-wishers for their useful suggestions and moral support. Lastly, I cannot adequately express, in words, my gratitude to Dr. S.N. Gajendragadkar who has helped me in innumerable ways - as an efficient teacher and a helpful and patient research guide. He has given me an insight into the subject and his encouragement as well as guidance alone enabled me to complete my thesis.

Abbreviations

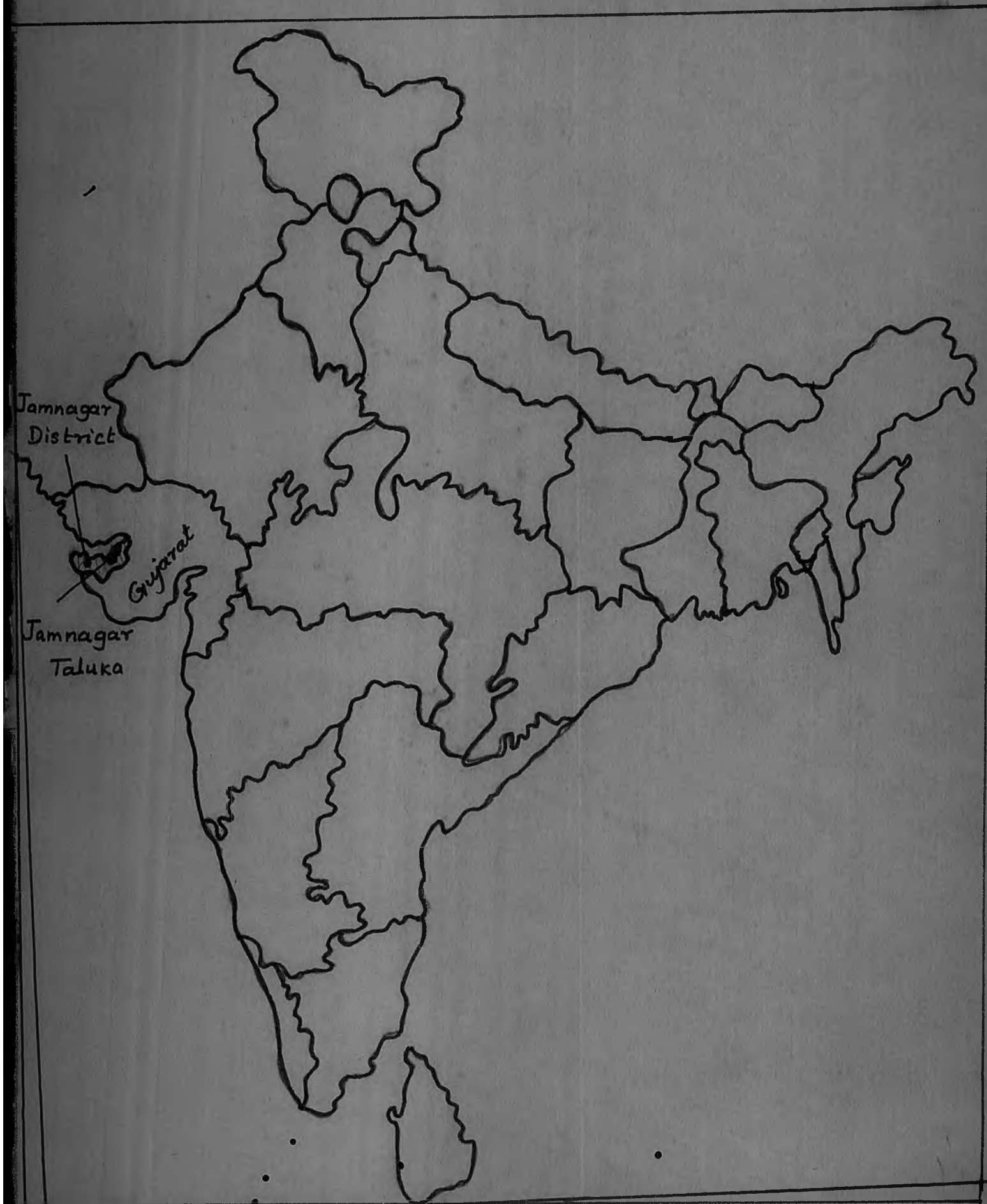
A	addition	cs	case
Agp	agent passive	depCl	dependent clause
aj	adjective	det	demonstratives
✓ Aj	adjective phrase	Det:	determiner slot
ajzr	adjectivizer	Do:	direct object slot
AR	nominal axis relator phrase	dtv	ditransitive verb
AR	adjectival axis relator phrase	E	exclamation
AR	adverbial axis relator phrase	eqCl	equational clause
		eqv	equational verb
asp:	aspect slot	f	feminine
aspm	aspect marker	H:	head slot
aux	auxiliary verb	H.B.D.	Halai Bhatia dialect
Aux:	auxiliary slot	i	introducer
av	adverb	I:	introducer slot
Av	adverb phrase	IA	Indo Aryan
avzr	adverbializer	ICF	final intonation contour
Ax:	axis slot	iCl	intransitive clause
Base:	base slot	id	indirect imperative
c	connector, causal	IE	Indo European
C:	connector slot	imp	imperative
C	consonant	Io:	indirect objective
C-	command	indCl	independent clause
Cl	clause	int	intensifier
co ag	co-agentive	Int:	intensifier slot



Into:	intonation slot	num:	number slot
intv	intensifying verb	numm	number marker
iv	intransitive verb	o:	object slot (word level)
iV	intransitive verb phrase	O:	object slot (phrase level)
ivp	passive intransitive verb	OIA	old Indo Aryan
ivs	intransitive verb stem	OIE	old Indo European
L:	location slot	p	passive
loc	locational adverb	P:	predicate slot
m	masculine	PA:	Predicate attribute slot (or) object complement slot
M	morpheme		
M:	manner slot	pers	person
Marg:	margin slot	pl	plural
md:	mood slot	pm	person marker
mdm	mood marker	pn	pronoun
MFD	Meaning, form and distribution	pp	past participle
MIA	middle Indo Aryan	pos:	possessive slot (word level)
Mod:	modifier slot	Pos:	possessive slot (phrase level)
n	noun	posm	possessive marker
N	noun phrase	prp	present participle
Nco	co-ordinated noun phrase	Q-	question
ns	noun stem	QM:	question marker slot
neg	negative	Qn:	quantifier slot
Neg:	negative slot	r	root
nnuc:	noun nuclear slot	R:	relator slot
nom	nominalizer	R-	response
num	numeral	rel	relator

s	stem
s:	subject slot (word level)
S:	subject slot (phrase level)
Sent	sentence
/ seq	sequential
sg	singular
sm	subject marker
t:	tense slot
T:	temporal slot
tCl	transitive clause
tem	temporal adverb
T opt c	optional causal transformation
T opt p	optional passive transformation
T opt neg	optional negative transformation
tv	transitive verb
tV	transitive verb phrase
tvp	transitive passive verb
tvS	transitive verb stem
v	verb
V	vowel
vbzr	verbalizer
vnuc	verb nuclear
Voc-	vocative
W	word

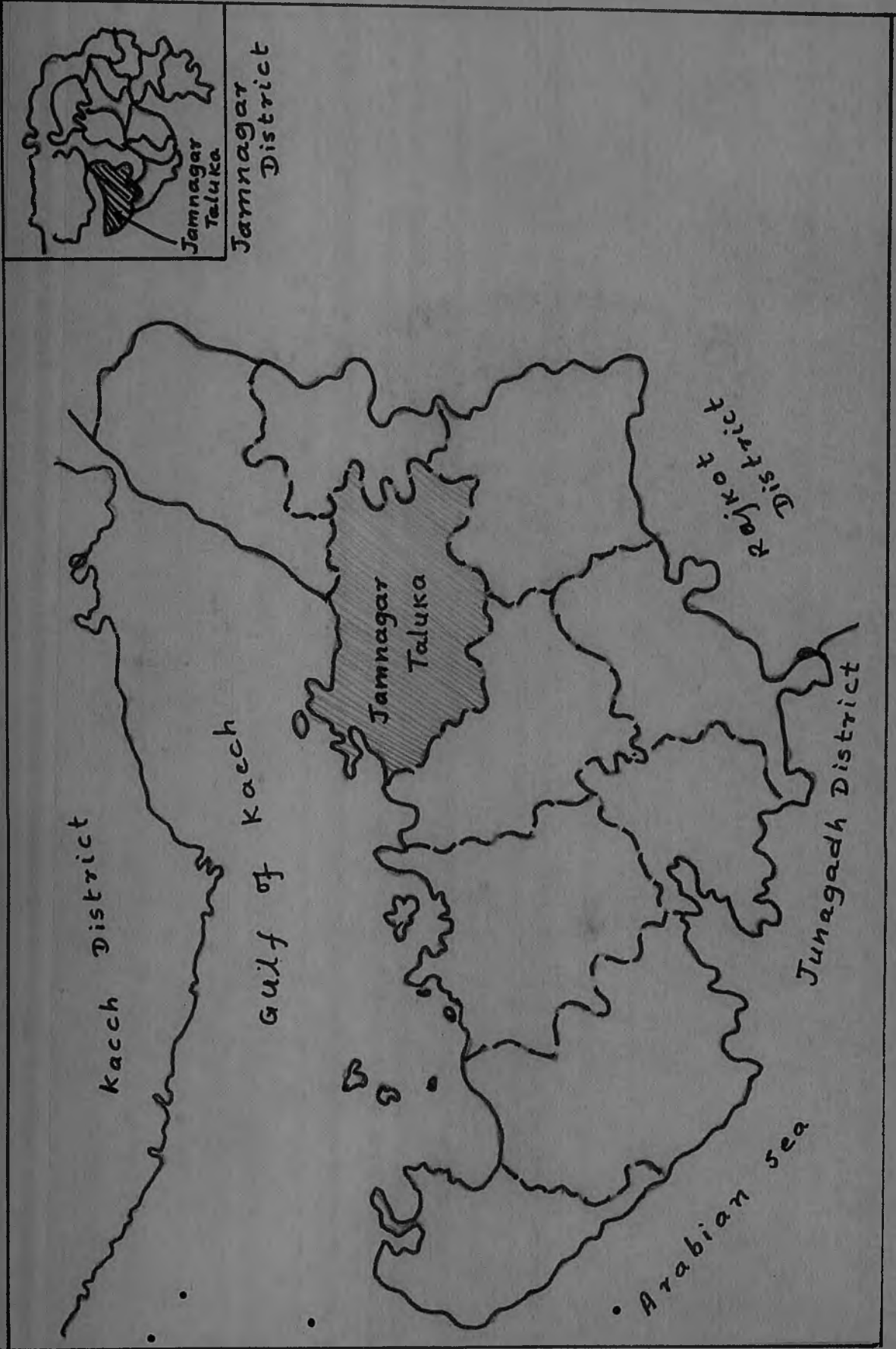
MAP 1: Outline Map of India showing the location of Gujarat State.



MAP 2: Map of Gujarat State showing the location of Jamnagar District.



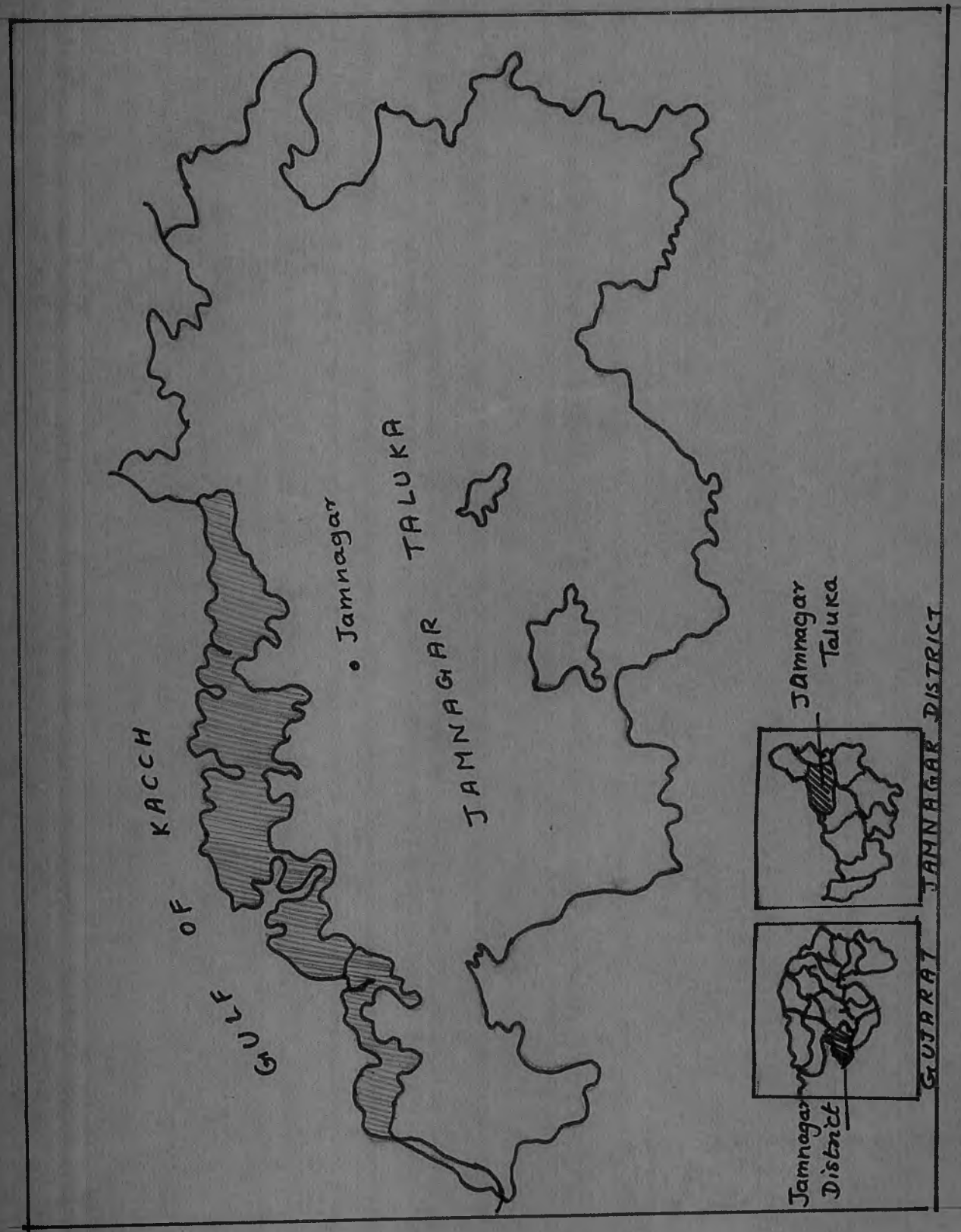
MAP 3: Map of Jamnagar District showing the location of Jamnagar Taluka.



Jamnagar District



MAP 4: Map of Jamnagar Taluka showing the location of Jamnagar Town.



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## I N T R O D U C T I O N

### General Remarks:

A descriptive analysis of Halai Bhatia, a sub-dialect of Kacchi which is considered to be a dialect of Sindhi, has been attempted for the first time in the present work. Some work has been done on Sindhi and its dialects, including Kacchi but Halai Bhatia dialect<sup>1</sup> has somehow remained untouched. Before attempting a structural analysis of H.B.D., I would like first to give a short introduction dealing with the place of H.B.D. in Language classification, vis-a-vis, its place in M.I.A. family of languages and its position in the geneological family tree of Indo-European; the origin of Bhatia community; the historical facts and location of Jamnagar, the home town of Bhatias and so on.

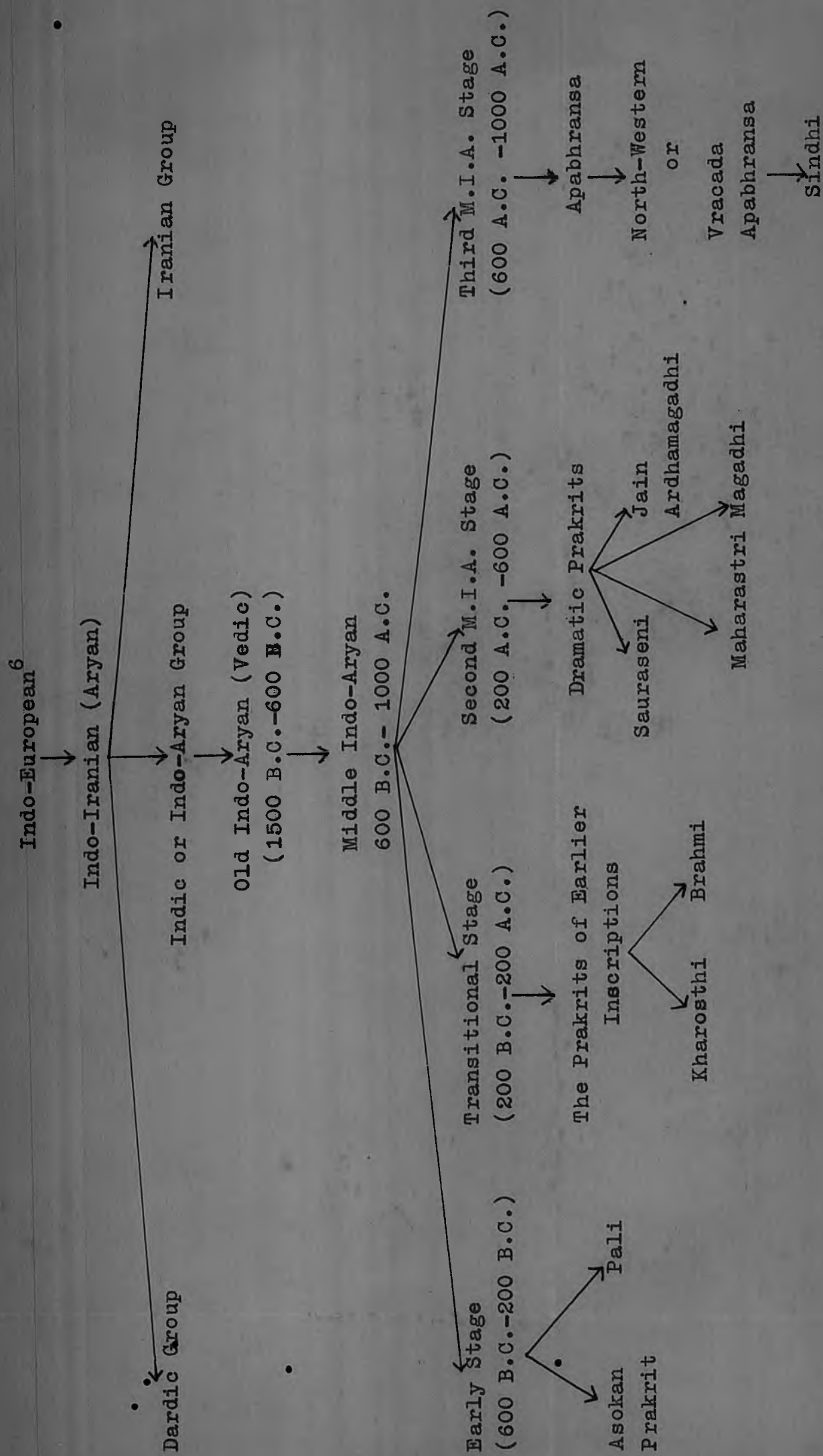
### The Place of H.B.D. in Language Classification:

If we try to arrange the multiplicity of the languages in this world in some kind of classified and systematic manner, no sharp lines of divisions can be found separating languages into various types. Languages merge into one another. According to the old-fashioned classification of languages into 'analytic' and 'synthetic', H.B.D. can be considered as more or less analytic; for O.I.E. and O.I.A. languages which were originally,

synthetic in structure are getting more and more analytic, in course of time. "This classification has been out-of-date," says Robert Hall, "since the beginning of the twentieth century, as is the also with another more extensive differentiation of language types into 'isolating', 'agglutinating', 'polysynthetic' and 'inflecting'".<sup>2</sup> According to this classification, H.B.D. is near to the inorganic, positional or isolating type. I.E. and O.I.A. languages were purely inflectional but have gradually become positional. This shows that the languages have progressed from the synthetic and purely inflectional to the analytic and positional type. The history of most modern I.A. languages has been mainly along this line.<sup>3</sup> But both these classifications are out-of-date because they are only relative and do not satisfy the many different criteria of classification: morphophonemic complexity, multiplicity of meanings in bound forms and the relation of syntactic to morphologic phenomena.<sup>4</sup> Furthermore, these classifications were normally used as the basis of studying the languages as written in conventional spelling and hence erred greatly in the perception of the facts.

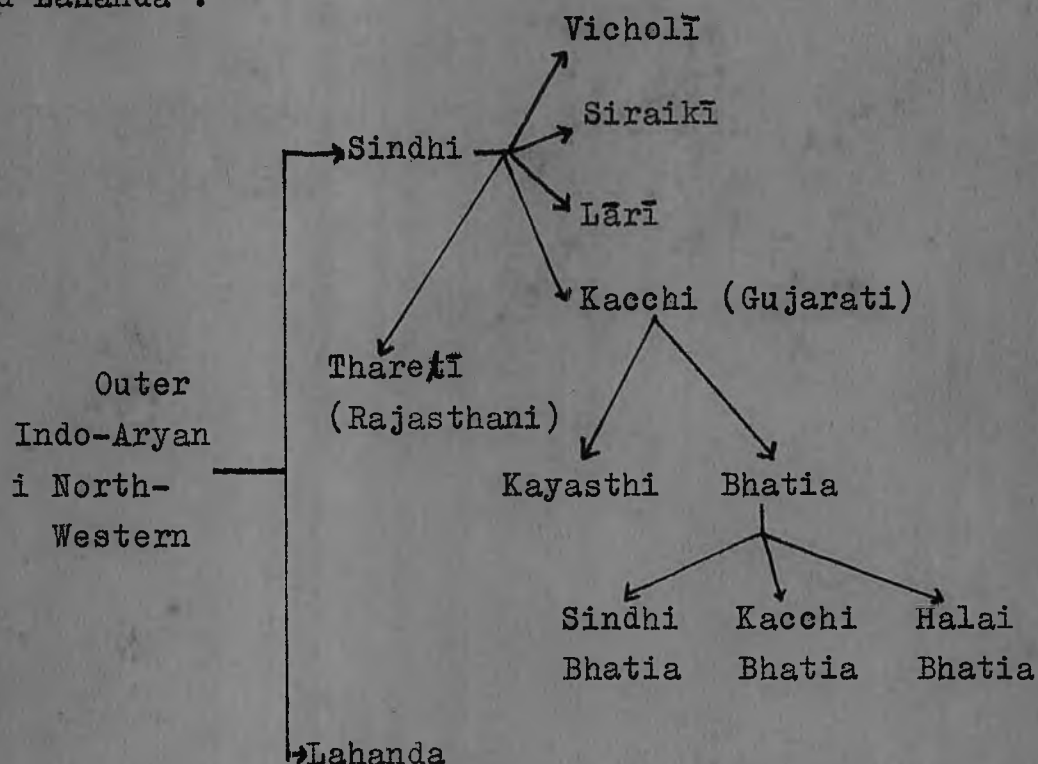
The Position of H.B.D. in the Geneological Family Tree of I.E.:

'Sindhi' is a member of the Indic or Indo-Aryan group of the Indo-Iranian or Aryan branch of the Indo-European family of languages. 'Sindhi shows a close connection with the Dardic languages and Grierson seems to think that this region shows an earlier substratum of Dardic on which the Indo-Aryan was superposed.'<sup>5</sup>



According to Taraporewala, a New Indo-Aryan language, Sindhi comes from the Vracada Apabramsa. 'The outer languages of the Tertiary Prakrits may be divided into three groups, i) the North-Western  
 ii) the Southern and  
 iii) the Eastern

The North-Western group consists of two languages spoken along the river Indus from mountain to the sea are Sindhi and Lahanda'.<sup>7</sup>



The word 'sindhi' means 'of or belonging to the Province of Sindh'. It is used to designate the language of that area. Its area is not only confined to the Province of Sindh but it 'extends beyond the borders of Sindh in every

direction - on the north into Baluchistan and Punjab, on the east into Rajputana, on the south into Kacch and on the west into Lās.'<sup>8</sup> On its borders, it meets with several aboriginal languages and dialects.

'According to the usual computation, Sindhi has five dialects - Vicchollī, spoken in the centre region of Sindh and is the basis of the standard literary form of the language; Siraikī, spoken in the northern region; Lārī, found in the souther region; Tharelī, spoken in the Sindh border adjoining the Rajesthan area and Kacchi spoken in the Peninsula of Cutch.'<sup>9</sup>

The Peninsula of Cutch lies between the Peninsula of Kathiawar on the south and the Province of Sindh on the north. It is a belt of land 160 miles from east to west and 35 to 70 miles from north to south. 'It is almost entirely cut off from the continent of India, being bounded on the north and east by the Rann, on the south by the Gulf of Cutch, on the west by the Arabian Sea, and on the east by Kori, the mouth of Indus." This is a meeting place of several forms of speech.'<sup>10</sup> Gujarati, the home tongue of most Brahmins, Vanias, Ahirs, Charans and other shepherd tribes, is the language of literature and general correspondence. The other one is Kacchi. It is the mother-tongue of the Jadejās, Lohanās, Bhatias and other Sindhi tribes in north Cutch. Marwari and Sindhi are also spoken by a few people in Cutch. The prominent



one is Gujarati, a language spoken by a large body of people.

Kacchi, the dialect of Sindhi, agrees more with the language of Central Sindh, Viccholi than with Siraiki, Lari and Thareli spoken in northern, southern and Sindh border regions respectively. Kacchi is spoken not only Kacch but also in the neighbouring peninsula of Kathiawad which is known as Saurashtra. The speakers of Kacchi live in a close contact with speakers of Gujarati. Hence, it has been influenced by Gujarati. 'The amount of admixture varies from place to place'<sup>12</sup>. However, we can name two major sub-dialects of Kacchi -

- a) Kayasthi - spoken by Kayasthas, and
- b) Bhatia - spoken by the Bhatias.

Again, Bhatia language as spoken in Sindh, Kacch and Halar is respectively called Sindhi, Kacchi and Halai Bhatia. Like Sindhi, it does not have its own script but unlike Sindhi which is written in an elaborated form of the Perso-Arabic alphabet, Kacchi and Bhatia dialects are written in Gujarati. Again, Linguistically, Kacchi and Bhatia dialects are related to Sindhi, the people of Kacch and Halar very closely follow the culture of Gujarat and Kathiawad.

Thus, Halai Bhaṭia, the sub-dialect of Kacchi is spoken by the Bhaṭia community, the descendants of Yaduraja, in Jamnagar district which was formerly known as Halavar or Halar. The Jams, who ruled over Jamnagar also belonged to the Bhaṭia community.

#### The Origin of Halai Bhaṭia Community:

As regards the origin of Halai Bhaṭia Community, their religious convention was held at Varanasi (Vishwanath-puri - Kashi), 'on Monday, the tenth day of the second half i.e. the dark fortnight of the lunar month, "Waisakh", of Vikram Samvat 1886. In this conference, there was a deliberation on the origin of the Bhaṭia Community and it resulted into the following facts.

The Kṣatriya King, Yadu of Lunar Dynasty, of 'Atri gotra' and the follower of 'Sāma Veda' had a son called 'Bhaṭi'. In his geneological line, he had eightyfour descendants at Jaisalmer in Rajputana, from whom the eighty-four hereditary family names (Surnames) of the Bhaṭia Community came into existence. In course of time, due to circumstances, they left their country, dress and warriors' life and became traders. After entering into this new phase of life, they went to Punjab and Sindh. They called themselves Bhaṭias and started going from one place to another. They also went

to Madhya Pradesh, Khāndesh, Halar and Kacch. Thus, wherever they went, the name of province was prefixed to their castename. Thus, those who settled in Halar, Kacch and Sindh were called Halai, Kacchi and Sindhi Bhaṭias respectively'.<sup>13</sup>

In course of time, Bhaṭia's due to their perseverance, industriousness, initiative and benevolence, established their name and prestige as traders. Later on, they went from Kacch and Halar to many important places of trade such as Bombay, Calcutta, Madras and Kochin. Some of them even migrated to Africa and Arbastan.<sup>14</sup>

The Bhaṭias form a wealthy and enterprising class. They are vaiṣṇavas by religion.<sup>15</sup> They are medium statured, brachycephalic and mesorrhine.<sup>16</sup>

The Historical Facts of Jamnagar,<sup>17</sup> the Home Town of the Bhaṭia Community:

Jamnagar was, till its merger in Saurashtra in 1948, the capital of a prosperous state called Nawanagar. It was ruled by the Jams. Claiming to be the descendents of Yadavas, the Jams belong to the Jadeja Rajput race which originated from Samas who ruled at Nagar Thatha in Sindh and then migrated to Kucch. At the time of Mahmad of Ghazni's invasion



in 1024 A.D., the coastal belt was ruled by Jethavas as far as Khambhalia and Okhamandal and by the Chavadas as far as Miani. In 1480 A.D., Sultan Mahmad Begda conquered this region.

Jam Raval founded Jamnagar in 1540, on the site of Nagnah Bandar which he took from the Jethavas, probably a branch of the Jat tribe, who preceded Jadejas in Saurashtra from Kacch. During the troubled times following Humayun's Conquest of Gujarat, the Jams consolidated their own kingdoms. Their territory which now forms the major part of Jamnagar district was called Halavar and later on Halar, as Jam Raval was a descendant of Jam Hala and was called Halani. In 1551, Jam Sataji gave asylum to Muzafar, the last Sultan of Gujarat, a fugitive from the Moguls. In the resultant battle between the armies of Moguls and the allies of the Jam at Bhuchar Mori, Jam Sataji returned but his son Ajoji was slain after a heroic fight. Mogul troops pillaged and occupied Jamnagar and restored it to the Jam after a year of exile on condition to pay tribute and help the Mogul troops.

Later on Kutb-ud-din, Faujdar of Sorath, took Jamnagar and named it Islamanagar. Tamachi, the son of Jam escaped to Kacch and then to Okha Mandal and ravaged the Jamnagar dominions. In 1673, he was restored to the throne at the intervention of Maharaja Jasvantsingji of Jodhpur,

the viceroy of Gujarat Meraman, Jam Lakha's wife acquired much influence over Jam and virtually kept him as a figure-head. He dominated the history of Jamnagar for the better part of the eighteenth century. He died in 1800. Repeated attempts to remove him not only by the dissatisfied elements of Jamnagar but also by the neighbouring states and Fateh Manmad of Kacch, failed. In 1788, he built a fort around Jamnagar and humbled the Kathis in 1792. Pressed by a British and Gaekwad army in 1812, the Jam was forced to sign a treaty with these powers. On the merger of Jamnagar state in the Part B, state of Saurashtra in 1948, the Jam Saheb was made the Raj Pramukh.

#### 6 The Location of Jamnagar State, District and the Town:

Jamnagar, which is the place of origin of Halai Bhatia Community was earlier a part of a princely state but is now, a part of Saurashtra, in the state of Gujarat. It is situated on the southern shore of the Gulf of Kacch. 'It is bounded on the north by the Gulf and Rann of Kacch; on the east, by the Indian states of Morvi, Rajkot, Dhrol and Gondal, on the south, by the Junagadh district i.e. the Sorath division of Kathiawar and on the west by the Okha Rann and the Arabian Sea.<sup>18</sup>

Lying entirely in the Northern Hemisphere between latitudes 21° 47' and 22° 57' north and longitudes 68° 57' and 70° 37' east, Jamnagar district, formerly known as Halavar or Halar, measures about 80 miles from north to south and 104 miles from east to west. It covers an area of 4,020.1 sq. miles.<sup>19</sup>

Jamnagar town, also called Nawanagar, is a district head quarters situated on the confluence of the rivers Nagmati and Rangmati and is a junction station on the Virangam-Okha metre-gauge railway station.<sup>20</sup>

The Number of Halai Bhatia Speakers:

There is no up-to-date statistics found regarding the population of Halai Bhatia community. It being a very small community, India 1968 and Census 1961 do not even mention its name. All the reference books give the population count of Sindhi and Kacchi. In 1939-40, the Bhatia Volunteer Corps had published a book called 'Bhatia Vasti Ganatri Ahewal.'<sup>21</sup> They have made a separate counting of Kacchi and Halai Bhatia in Bombay and other parts of India including Jamnagar. It is as follows:

Bhatias in Bombay			Bhatias in other parts of India		
Kacchi	Halai	*Extra	Kacchi	Halai	*Extra
3128	+ 5658	+ 223	4668	+ 4867	+ 400
= 9009			= 9935		
-----			-----		
18944					
-----			-----		
Kacchi	Halai	Extra	Kacchi	Halai	Extra
7796	10,525	623			

\* Extra: By 'Extra' what is meant is doubtful.

+400

This is the statistic count so far as India is concerned. But there are many Halai Bhatia families outside India i.e. residing in Ceylon, Arbastan, Pakistan, Africa and so on. Again, it should also be remembered that this is an old statistics of 1939-40.

The Informant:

In the course of this thesis, Mrs. Sumati Sampat was my informant and this study is, therefore, mainly based on her speech. In cases of doubt, I had also consulted her sister.

Mrs. Sumati Sampat was born at proper Bombay. At present, she stays at Malad, a fast developing, western railway suburb of Bombay since last forty years. She is a Hindu, Vaisnava Bhatia by birth. She is Forty three years old. Her parents hail from Jamnagar. They were engaged at a very young age and were brought up together at Jamnagar. Thus, the language of both her parents is the H.B.D. spoken in Jamnagar. My informant has been brought up in the same environment as her parents. So, she speaks H.B.D. as her mother-tongue and her knowledge of it is excellent. She is a multilingual woman. Besides H.B.D., she knows Gujarati, Hindi, Marathi, kacchi and English. As she knows both, H.B.D. and kacchi, I had an opportunity to know the differences

between the dialect and culture of **kacchi** and Halai Bhatia while collecting the data.

As for her education, she has done only five classes of old S.S.C. standard in the Primary English medium school. Though, she is not educated, she is very much interested in literature and has done a good deal of reading. Occasionally, she writes articles, songs and short-stories in Gujarati. Some of her short-stories are even broadcast on Bombay radio in 'Bahurupi' - children's programme as well as 'Mahila Mandal Programme.'

She has also written some short-stories in H.B.D. but are not published. Compared to Sindhi and **Kacchi** H.B.D. is very poor in literature. Recently, some songs and short stories of H.B.D. are written in some magazines but have not yet gained popularity.

#### The Data:

The data was recorded in a class-room at the Bombay University and also at my parents' house in Matunga by direct elicitation method. Our approach was multilingual throughout the collection of data with English, Gujarati and occasionally Hindi as the intermediate languages. The work-sessions used to be one and a half to two hours a day <sup>to August 1969. Even after this period,</sup> spread over a period of one year from September 1968, I used



to be in contact with her for checking, rechecking and confirmations of doubts in the collected data. Again, though, I was away in Delhi, I used to call on her whenever I went to Bombay.

The present analysis is the outcome of data collected in five hundred hours of work with the informant. The data includes (i) the basic word list of 3160 words,

- (ii) 111 phrases,
- (iii) 1281 sentences,
- (iv) 7 conversations and
- (v) 12 short texts.

All this material is listed in the third part of the thesis. The collected data represents the dialect of a layman who had a very little education but who knew Gujarati, my mother-tongue and Hindi very well and a little knowledge of English too. Except the basic word list and some phrases and sentences, most of the other data i.e. a large number of sentences, texts and conversations were originally presented in Gujarati script by the informant and read out to be recorded. All the information necessary to understand the texts is supplied by way of close translation within the translation-error limits.

### The Present Work:

In this work, I have undertaken a thorough study based on descriptive principles. While analysing the data, attention has been paid to almost all the aspects of grammar. The description of intonation, however, is not attempted. Again, no attempt has been made in this work either to compare or use otherwise, the material collected by the earlier scholars. Hence, the present study is purely on synchronic level based entirely on the spoken material of H.B.D. collected from one informant.

### The Scope of the thesis is divided into three parts:

#### I. Introduction and Phonology.

#### II. Syntactic Analysis.

The form of description used to analyse the grammar of H.B.D. is Tagmemics as conceived by Kenneth L. Pike, Robert E. Longacre and somewhat modified by Walter A. Cook.

Thus, the second part begins with a small introduction to Tagmemic analysis. The grammar is analysed in four chapters at different levels.

They are as follows:-

- 1) Sentence Level Analysis
- 2) Clause Level Analysis
- 3) Phrase Level Analysis and
- 4) Word Level Analysis

### III. The Data.

The third part consists of the data collected in 500 hours of work with the informant i.e., the basic list of words, phrases, sentences, conversations and short texts.

A computer programme was run on the computer at the Bombay University for the following aspects:

1. Alphabatisation of all words into a particular order of phonemic chart.
2. Frequency distribution of all the Vowel and consonant sounds.
3. Syllabic structure of all the words.

The alphabatisation of words, the frequency charts of vowel and consonant clusters and syllabic structure of the words are more or less exact as they are analysed with the help of computer.



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PHONOLOGY

1.1 Phonemic Inventory:

There are altogether thirty-eight meaning differentiating sound units in H.B.D. of which eight are vowels and thirty are consonants. It has two supra-segmental phonemes too.

1.11 The segmental phonemes of H.B.D.<sup>1</sup>

1.11.1 Vowels:

1.11.11	<u>Type I</u> <sup>2</sup>	i	u
		e	o
		a	

1.11.12	<u>Type II</u>	ɪ	ʊ
		ə	

1.11.2 Consonants:<sup>3</sup>

p	t	ṭ	k
b	d	ḍ	g
ph	th	tḥ	kh
bh	dh	dḥ	gh

č  
j  
čh

m	n	ṇ	
	l	ḷ	
	r	ṛ	
	s		h
w			y

1.12     The supra-segmental phonemes of H.B.D. :

- I   Nasalisation : /~/
- II   Juncture :    /+/

1.2     Vowels:

There are altogether eight oral vowels in H.B.D.  
Their phonetic structure shows three types of contrast.

- 1. Tongue height: High, Higher-mid, Mean-mid, low
- 2. Tongue position: Front, Central, Back
- 3. Lip position: Rounded, Unrounded.

These vowel phonemes may be described according  
to the above articulatory distinctions of features.  
They are tabulated as follows:

Position in Mouth  Tongue Height	Front	CENTRAL		BACK	No.
	unrounded	unrounded	roun- ded	roun- ded	
High	i	ɤ	ü	u	4
Higher-mid	e			o	2
Mean-Mid		ə			1
Low		ʌ			1
No.	2	3	1	2	8



1.21 Vowel Classification:

These vowels may be conveniently grouped into two types on the basis of their distribution.

1.21.1 Type I - /i e a o u/ - are phonemically always half-long in the speech.

1.21.2 Type II - /ɨ ə ʊ/ - are the central vowels which are phonemically always short in the speech.

1.22 General Characteristics of H.B.D. vowels:

- i All the vowels in this dialect are pure.
- ii As all the vowels except  $\dot{\text{t}}$ ,  $\dot{\text{u}}$  are nasalised and contrast with the non-nasalised vowels, Nasalisation is taken as phonemic.
- iii Length is not phonemic but has an allophonic association with all the vowels.
- iv In general, all long vowels are comparatively tense and all short vowels are comparatively lax.
- v All these vowels are voiced.
- vi There are diphthongs in H.B.D. They are all clusters except the two sequences /ua/ and /uo/. / $\dot{\text{t}}$ / and / $\dot{\text{u}}$ / do not form cluster with any of the other vowels as a first or second element.
- vii These vowels are always syllabic when they occur independently but in the clusters, only the first



All these points are discussed in detail later on under their respective heads.

1.23 The Description of Individual Vowel Phonemes and their Allophones:

It is necessary to note that certain phonetic facts such as i Length and

ii Non-syllabicity,

which are allophonic in nature are found to be associated with most of the H.B.D. vowels. A description of these oral vowel phonemes with their major allophones is given as follows:

Phonemes Allophones	Description and Condition of Occurrence with Examples.
↓ /i/ [i:]	It is a high, front, unrounded, long vowel. The Conditions of Occurrence:
	i It is always followed by either a non-syllabic vowel or a consonant. It never precedes a non-syllabic vowel + consonant clusters.
	ii It occurs in monosyllabic structures derived from (c) (c) i: (c).
	iii If a diasyllabic word ends in a free <sup>4</sup> syllable, the vowel of the first syllable

is long i.e. in the words having the pa  
pattern of (c) (c) i : CV.

iv If a diasyllabic or trisyllabic word ends  
in a checked<sup>5</sup> syllable, the vowel of the  
final syllable is long. The syllabic  
structures are as follows:

(a) diasyllabic- (c)(c) V (v)(c)(c) C i:C

(b) trisyllabic- (c)(c) V (c) CV (c)C i:C

v It does not occur in tetra-syllabic words.

<del>##</del>	Phonetic Transcrip- tion	Phonemic Transcrip- tion	Meaning
<del>##</del> - <del>##</del>	[ i:]	/i/	'this' (remote)
<del>##</del> - C	[ i:l]	/il/	'caterpillar'
CC - <del>##</del>	[ tri:]	/tri/	'thirty'
C - <del>##</del>	[ ki:]	/ki/	'which-what'
<del>##</del> - CV	[ i:re]	/ire/	'This (emphasis)'
C - CV	[ ki:ri]	/kiri/	'an ant'
V C - C	[ ophi :s]	/ophis/	'an office'
C V C - C	[ tasi:r]	/tasir/	'health in general'
CCVCVC - C	[ prəmani:k]	/prəmanik/	'noble'

/i/ [i] It is a high, front, unrounded, extra-short  
vowel.

The Conditions of Occurrence:

i It does not occur in monosyllabic words.

ii It never occurs in the first syllable of a word.

iii It occurs in the last but one syllable except in the word [wɪɾiya.ri.]

iv It always occurs between two consonants and is always followed by y preventing two vowel cluster in a final syllable.

i.e. --- ciyv (c).

v [a.tmi.y ta.] is the only word in which /i/ before y is not extrashort but is half-long. At the same time, here, it occurs in the last but second syllable and not in the last but one syllable.

	Phonetic Transcrip- tion	Phonemic Transcrip- tion	Meaning
CVC-YV	[dɛɾiyo]	/dɛɾiyo/	'a sea'
CVC-YVC	[husiya:r]	/husiyar/	'clever'
CCVCC-YV	[trãmbiyo]	/trambiyo/	'outdated copper coin'
VC-YV	[agiyo]	/agiyo/	'a glow-worm'
VCVC-YV	[agəliyo]	/agəliyo/	'a stopper'
VCCVC-YV	[ənsoliyo]	/ənsoliyo/	'an earthworm'

/i/ [i̥] It is a high, front, unrounded, semi-contoid.<sup>6</sup>

The Condition of Occurrence:

It occurs only as a second element of the vowel cluster and does not have syllabicity.

V-CCVC	[aiskri:m]	/aiskrim/	'Ice-cream'
CV-C	[kəiɾ]	/kəiɾ/	'bite!'
CV-CCV	[doitro]	/doitro/	'grand-son'
CVCV-CV	[popəiyo]	/popəiyo/	'popaiya'
CVCV-#	[lədəi]	/lədəi/	'a battle'
VCV-#	[unəi]	/unəi/	'nineteen'
CV-#	[lo:i]	/loi/	'blood'

/i/ [i] It is a high, front, unrounded, half-long vowel.

It occurs elsewhere.

#-C	[ina:m]	/inam/	'a prize'
#-CC	[itwo]	/itwo/	'a youngone of a louse'
C-COVC	[dhikka:r]	/dhikkar/	'hate'
CC-#	[pətti]	/pətti/	'a share'
C-#	[kəli]	/kəli/	'a bud'
CVC-CVV	[gəribəi]	/gəribəi/	'poverty'
CVCVC-CVCV	[camaciɾiyo]	/camaciɾiyo/	'a bat'
#-CCC-#	[istri]	/istri/	'an iron'

phone

/e/ [e:]

## 7

It occurs in the patterns available from

- i Monosyllabic : (C) Ce:(c) / (v)

## Phonetic Transcription

Phonemic  
Transcription

## Meaning

/e/ [e] It is a higher-mid, front, unrounded half long vowel.

It occurs elsewhere.

#-CVC	[ekəm]	/ekəm/	'month's 1st day'
#-CCV	[etro]	/etro/	'so much'
C-CCVC	[meg'wa:l]	/meghwal/	'a harijan caste'
CVCC-#	[mætthe]	/mætthe/	'on', 'above'
CVC-#	[kəde]	/kəde/	'when'
CVCCC-CV	[pānnseri]	/pānnseri/	'5 lb. weight'
C-CVC	[khetər]	/khetər/	'a farm'

Phoneme Allo-  
phone Description and conditions of occurrence  
with examples.

/a/ [a:] It is a low, central, unrounded, long vowel.

The Conditions of Occurrence:

It occurs in the syllabic patterns available from the following syllabic structures.

- i Monosyllabic: (C)C a : (c) / (v)
- ii Diasyllabic: (a) (c)(c) a : cv  
(b) (c) (c) V (v)(c)(c)Ca:c
- iii Trisyllabic: (c) V C (c) V C (c) a : c
- iv Tetrasyllabic: C V C V C V C C a : c



	Phonetic Transcription	Phonemic Transcription	Meaning
#-C	[a:l]	/al/	'a false imputa- tion'
C-C	[ga:l]	/gal/	'cheeks'
C-//	[kha:]	/kha/	'eat!'
C-CV	[kha:ro]	/kharo/	'bicarb soda'
CVC-V	[kəpa:r]	/kəpar/	'a forehead'
CVCVC-C	[səmaca:r]	/səmacar/	'news'
CVCVCVCC-C	[bejəwabda:r]	/bejəwabdər/	'ir-responsible'
CV-C	[rua:b]	/ruab/	'pride'
CVCV-C	[sərua:t]	/səruat/	'beginning'
C-V	[ra:i]	/rai/	'mustard seeds'

/a/ [a] It is a low, central, unrounded, half-long vowel.

It occurs elsewhere.

#-CVC	[aca:r]	/acar/	'manners'
#-CCV	[abru]	/abru/	'prestige'
#-VCCVC	[aiskri:m]	/aiskrim/	'Ice-cream'
C-CCV	[payma:l]	/paymal/	'ruined'
CVCC-#	[pətta]	/pətta/	'playing cards'
CVCV-#	[kətha]	/kətha/	'a religious story'
C-CCVCV	[dāṇḍiyo]	/dāṇḍiyo/	'folk dance stick'
C-CCVC-CV	[bhagyəsali]	/bhagyəsali/	'fortunate'

Phoneme Allo- Description and conditions of Occurrence  
phone with examples.

/o/ [o:] It is a higher-mid, back, rounded, long vowel.

The Conditions of Occurrence.

It occurs in the patterns available from the following syllabic patterns.

i Monosyllabic - (c) (c) C o: (c)/(v)

ii Diasyllabic - (a) (c) (c) o: cv

(b) C V C(C) (C) o:c/v

(c) V C C o:c

iii Trisyllabic - C V C (c) V C (c) o:c

iv It does not occur in the tetra-syllabic words.

	Phonetic Transcription	Phonemic Transcription	Meaning
#-C	[o:t]	/ot/	'ham!'
C-C-	[go:l]	/gol/	'circle'
CC-#	[dhro:]	/dhro/	'a kind of grass'
CCC-#	[tryo:]	/tryo/	'third'
C-#	[kho:]	/kho/	'lose!'
C-CV	[ko:ro]	/koro/	'blank'
CVC-C	[bupo:r]	/bupor/	'afternoon'
CVCVCC-C	[bayosko:p]	/bayoskop/	'a movie'
C-V	[co:i]	/coi/	'twenty-four'
CVC-V	[jtno:i]	/jtnoy/	'thread-ceremony'

/o/[o] It is a higher-mid, back, rounded half-long vowel.

It occurs elsewhere.

<del>#</del> -CVC	[osa:n]	/osan/	'a kind of dal'
<del>#</del> -CCV	[otlo]	/otlo/	'a platform'
<del>#</del> -VCV	[oiro]	/oiro/	'a hall'
C-CCVC	[kotra:y]	/kotray/	'get it carved!'
CVCC- <del>#</del>	[mættho]	/mættho/	'a head'
CV- <del>#</del>	[ku:o]	/kuo/	'a well'
CVCVCC- <del>#</del>	[cokhāndo]	/cokhāndo/	'a square'
CVCVCVC- <del>#</del>	[camaciriyo]	/camaciriyo/	'a bat'

Phoneme	Allo- phone	Description and conditions of Occurrence with examples.
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/u/ [u:] It is a high, back, rounded, long vowel.

### The Conditions of Occurrence:

i Monosyllabic - (c) (c) U : (c)/(v)

iii Diasyllabic - (a) (c) U : cv

(b) c u : v

(c) (c) (c)  $V$   $(c/v)$  (c) u:c

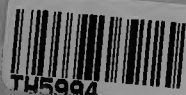
iii Trisyllabic - C V C (c)V(c) C u:c

iv It does not occur in tetrasyllabic words.

	Phonetic Transcription	Phonemic Transcrip- tion	Meaning
<del>#</del> - <del>#</del>	[u:]	/u/	'that' (distant)
<del>#</del> -C	[u:th]	/uth/	'stand'
C-C	[gu:r]	/gur/	'molasses'
CC- <del>#</del>	[blu:]	/blu/	'blue'
C-V	[ku:o]	//kuo/	'a well'
C- <del>#</del>	[gu:]	/gu/	'human excreta'
C-V <del>#</del>	[su:i]	/sui/	'a needle'
C-CV	[ku:lo]	/kulo/	'a buttock'
CVC-C	[cətu:r]	/catur/	'clever'
C-V	[phu:a]	/phua/	'a paternal uncle'
CVCVCC-C	[sərətɕu:k]	/sərətɕuk/	'lookover', 'oversight'

/u/ [u̠] It is a high, back, rounded, semi-contoid.  
It occurs only as a second element of the  
vowel-cluster and does not have syllabicity.

CV-CV	[təuko]	/təuko/	'peacock's cry'
VCV-CV	[əgauthi]	/əgauthi/	'before-hand'
CV- <del>#</del>	[bəu]	/bəu/	'very much', 'many'
CV- <del>#</del>	[pã:u]	/pãu/	'bread'
CV-CVC	[cəudəs]	/cəudəs/	'month's 14th day'
CV-CVCV	[wəurani]	/wəurani/	'a bride'
<del>#</del> V- <del>#</del>	[ã:u]	/ãu/	'I'



5994

/u/ [u] It is a high, back, rounded, half-long vowel.  
It occurs elsewhere.

#-CVC	[umər]	/umər/	'age'
#-CCV	[utro]	/utro/	'that much'
C-VC	[muir̥]	/muir̥/	'twist!'
C-CCVC	[kurma:y]	/kurmay/	'wither'
CVCC-#	[ləddu]	/ləddu/	'a sweet ball'
#-CCCV	[ʊmbro]	/umbro/	'a threshold'
#-CVV	[unəi̯]	/unəi̯/	'nineteen'
C-CCVCVCVC	[dusməɳawət̪]	/dusməɳawət̪/	'enmity'

Phoneme Allo- Description and Conditions of Occurrence with  
phone phone examples.

/ɪ/ [ɪ.] It is a high, central, unrounded, half-long vowel.

The Conditions of Occurrence:

It occurs in the patterns available from the following syllabic structures.

i Monosyllabic - C ɪ. (c)

ii Diasyllabic -(a) (c) ɪ. CV

(b) C V V C ɪ. c

iii It does not occur in trisyllabic and tetrasyllabic words.

	Phonetic Transcription	Phonemic Transcription	Meaning
#-CV	[t̪.da]	/t̪da/	'here'
C-C	[kht̪.r]	/kht̪r/	'fall off!'
C-#	[bt̪.]	/bt̪/	'two.'
C-CV	[kt̪.da]	/kt̪da/	'where'
CVCC-V	[rt̪kjt̪.k]	/rt̪kjt̪k/	'affliction'

/t̪/ [t̪] It is a high, central, unrounded short vowel.  
It occurs elsewhere.

#-CC	[t̪tro]	/t̪tro/	'so much'
C-C	[dht̪rja:y]	/dht̪rjay/	'cause fear!'
#-CCVV	[t̪t̪thə.i]	/t̪t̪thəi/	'twenty eight'
#-CCVCVC	[t̪gyarə.s]	/t̪gyarəs/	'month's 11th day'
C-CCVC	[kt̪rgə.r]	/kt̪rgər/	'supplicate!'

Phone= Allo-  
me phone Description and conditions of occurrence  
with examples.

/ə/ [ə̌] It is a Mean.mid, central, unrounded half-long vowel.  
The conditions of occurrence:  
It occurs in the patterns available from the following syllabic structures.





C-VC	[kəɪ̯r̥]	/kəɪr̥/	'bite!'
C-CCVC	[pət'ra:y]	/pəθray/	'get it spread'
CVCC-#	[pədyə]	/pədyə/	'verse'
CC-C-CC-#	[prəyətɳə]	/prəyətɳə/	'efforts'
C-C-CC-CV	[wənəspəti]	/wənəspəti/	'green plants'

Phoneme    Allo-    Description and conditions of occurrence  
             phone    with examples.

/ü/    [ü̯]    It is a high, central, rounded half-long vowel.

The conditions of occurrence:

- i It occurs only in the first syllable
- ii Its occurrence is very limited and occurs only in three monosyllabic words in the whole data.

The syllabic structure is c ü (c)

- iii It does not occur in diasyllabic, trisyllabic and tetrasyllabic words.

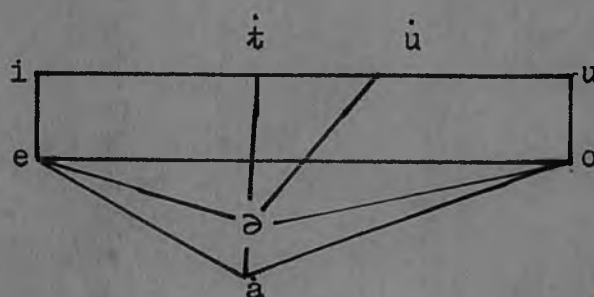
	Phonetic Transcription	Phonemic Transcription	Meaning
C-C	[nū.k]	/nük/	'about nine'
C-C	[phū.r]	/phür/	'turn round!'
C-#	[nū.]	/nü/	'nine'

- /ü/ [ü] It is a high, central, rounded, short vowel.
- i It occurs in five diasyllabic , trisyllabic and tetrasyllabic words out of three thousand words.
  - ii It occurs only in the first syllable and always between two consonants where the first is /p/ and the second is /r/ or /r/.

C-CVC	[püro:y]	/püroy/	'thread!'
C-CCCV	[pürsyö]	/pürsyö/	'food served at home'
C-CVCV	[püronũ]	/püronũ/	'to thread'
C-CVCV	[püriko]	/püriko/	'a parcel'
C-CVCVCV	[püroṛiyo]	/püroṛiyo/	'a dawn'

#### 1.24 Vowel contrast:

According to Robert Hall's 'Vowel Patterns',<sup>8</sup> the contrasts of vowel phonemes in H.B.D. can be charted graphically by geometrical diagram. The vowel pattern of H.B.D.'s eight vowels can be posited as follows:



This figuer clearly represents a four-way contrast at the levels of tongue height, a three-way contrast of tongue position and a two-way contrast of lip positions. At phonemic level, front vowels are always unrounded, back vowels are rounded and central vowels are both, rounded and unrounded. But lip-rounding is not very distinctive in central vowels as /u/ has an extremely low frequency, in fact, it occurs only in eight words.

At first, two charts are given, in general, to establish the contrast of quality in all the eight vowels, at all the possible positions of occurrence. If certain vowels do not occur in some particular positions, the gaps are left. The two charts are as below:

I. Vowel contrast in Monosyllabic words.

II. Vowel contrast in Polysyllabic words.

Vowels	Medial Contrast				Final Contrast	
	Initial Contrast	C-V	C-C	V-C	C -	V-
i	/il/- 'a worm'	-	/khir/ 'a sweet dish'	/kɛɪr/ 'bite!'	/pi/ 'drink'	/wai/ 'well'
e	-	/treɪ/ 'twenty-three'	/kɛr/ 'who'	-	/pɛ/ 'father'	-
ɑ	/ath/ 'make pickles!'	/ohai/ 'butter-milk'	/khar/ 'rancour'	-	/pa/ 'one quarter'	-
o	/ot/ 'ham!'	/koi/ 'somebody'	/kor/ 'an edge'	-	/po/ 'fall!'	-
u	/uth/ 'stand!'	/kui/ 'what'	/gur/ 'molasses'	-	/lu/ 'hot wind'	/wau/ 'bride'
ɪ	-	-	/kɪr/ 'fall off!'	-	/bɪ/ 'two'	-
ə	/əth/ 'eight'	/chɛɪ/ 'twenty-six'	/kɛr/ 'do!'	-	/mɛ/ 'not'	-
ɪ	-	-	/phɪr/ 'turn round!'	-	/nɪ/ 'nine'	-



## II - Vowel Contrast in Polysyllabic Words

Vowels	Initial Contrast			Medial Contrast			Final Contrast
	- C	- V	C - V	C - C	V - C	V -	C -
/i/	/inam/'prize'	-	-	/kiri/'an ant'	/œitər/'name of the 6th month'	/unɛl/'nine- teen'	/musembi/
/e/	/ekəm/'month's First day	-	-	/keri/'of what sort'	-	-	/ləmbe/'f
/a/	/agɛl/'before'	/aɪskrim/'ice- cream'	/bairi/'lady'	/kari/'black' (f)	/ruab/'pride'	/phua/'a Pate- rnal uncle'	/ləmba/'l
/o/	/ogai/'swallow'	/oiro/'a hall'	/jɛnoi/'Thread Ceremony'	/kori/'silver coin'	-	/kuo/'a well'	/ləmbo/'t
/u/	/ughar/'open!'	-	/muɪro/'dysen- try'	/kulo/'a buttock'	/œudəs/'Months 14th day'	-	/limbu/'lem
/t/	/tɛgyaro/'eleven	-	-	/kɛda/'where'	-	-	-
/ə/	/əgɛr/'a reli- gious vow'	/əɪro/'eigh- teen'	/jɛmɛɪ/'son- in-law	/kəri/'curds 'curry'	-	-	/jɛnmə/'b
/ʊ/	-	-	-	-	-	-	-



These charts represent the contrast in quality of all the vowels at a time and in all the available positions of occurrence. Now, the vowel contrast according to their discriminating features is indicated in detail as follows:

I. The place of articulation:

- (a) Tongue position i.e. Front, Central and Back with
- (b) Lip position i.e. rounded and unrounded.

II. The manner of articulation:

Tongue height i.e. High, Higher-mid, Mean-mid and low.

The minimal and sub-minimal pairs are listed below to establish the contrast of vowel quality in initial, medial and final positions. Wherever the minimal or sub-minimal pairs for all the vowels in these positions are not available in the collected data, the nearest contrasting items are given. If a vowel does not occur in one of these positions, the minimal pair for the same is not given.

1.24.1 I. The place of articulation:

Tongue and lip position:

/i/ front unrounded and /u/ back rounded.

#-#	/i/	'this' (remote)	/u/	'that' (distant)
#-C	/indo/	'an egg'	/undo/	'deep'
C-C	/pil/	'extract!'	/pul/	'a bridge'
C-//	/ghi/	'ghee'	/gu/	'human excreta'

/ɿ/ central unrounded and /ü/ central rounded.

C-C	/bhɿr/	'mix with!'	/phür/	'turn round!'
-----	--------	-------------	--------	---------------

/i/ front unrounded and /ɿ/ central unrounded.

#-C	/itwo/	'louse's young one'	/ɿtro/	'so much'
C-C	/khil/	'a pimple'	/khɿl/	'smile!'
C-#	/bi/	'a seed'	/bɿ/	'two'

/ü/ central rounded and /u/ back rounded.

C-C	/phür/	'turn round'	/pur/	'flood'.
-----	--------	--------------	-------	----------

/e/ front unrounded and /o/ back rounded.

#-C	/etle/	'means'	/otlo/	'a platform'
C-C	/ɖeri/	'shrine'	/ɖori/	'a thread'
C-#	/ləmbe/	'far'	/ləmbo/	'tall'

/e/ front unrounded, /ə/ central unrounded and /o/  
back rounded.

#-C	/ekəm/	'month's 1st day'
	/əgər/	'a religious vow'
	/ogal/	'swallow!'

C-C	/der/	'young brother-in-law'
	/dæ/	'fear!'
	/dhor/	'cattle'
C-#	/pe/	'father'
	/mæ/	'no'
	/po/	'fall!'

/e/ front unrounded, /a/ central unrounded and /o/ back rounded.

//C	/eri/	'like this'
	/ar/	'a pointed iron spike'
	/ori/	'measles'
C-C	/thel/	'push!'
	/thar/	'freeze!'
	/thol/	'eat by beaks!'
C-#	/ce/	'a pyre'
	/ca/	'tea'
	/co/	'say!'

1.24.2

## II. The Manner of Articulation:

Tongue height:

/i/ front high and /e/ front higher-mid.

#C	/ire/	'This' (emphasis)	/eri/	'like this'
C-C-	/jil/	'catch!'	/jel/	'prison'
CC-#	/tri/	'thirty'	/tre/	'three'

/ɨ/ Central, high, unrounded; /ü/ central high rounded and /ə/ central, mean-mid, unrounded.

#-C	/ɨda/	'here'
	/əd/	'touch!'
C-C	/bɨk/	'about two'
	/nək/	'nose'
	/nük/	'about nine'
C-#	/dɨ/	'ten'
	/nə/	'no'
	/nü/	'nine'

/ə/ central, mean-mid, unrounded, and  
/a/ central, low, unrounded.

#-C	/əth/	'eight'	/aθh/	'make pickles!'
C-C	/pən/	'but'	/pan/	'we (inclusive)'
C-#	/mə/	'no'	/ma/	'name of the fourth month'

/u/ back, high and /o/ back, higher-mid.

#-C	/uth/	'stand'	/ot/	'ham!'
C-C	/pur/	'flood'	/por/	'a period of time'
C-#	/pt̪ru/	'pus'	/puro/	'complete'

1.25

#### Vowel length:

Normally, length is treated under the section of supra-segmental phonemes but since it is very much

dependent on vowels and cannot occur on its own, it is dealt with in this section. The vowels in H.B.D. exhibit contrast in quality as shown in 1.24, but not in quantity. The quantitative variations do not play a significant role in characterising a vowel phoneme and therefore, are of an allophonic value.

It is possible to distinguish four different degrees of phonetic length<sup>9</sup> in the case of H.B.D. vowels.

- They are
- (a) Extra-short - [i̥]
  - (b) Short - /ɪ ə ʊ/
  - (c) Half-long - /i e a o u/ and /ɪ ə ʊ/
  - (d) Long - /l: e: a: o: u:/

All these vowel variations in length which are of allophonic nature can be predicted with the help of the syllabic structures of the words. The vowel phonemes of H.B.D. can be put into two different classes depending upon the vowel length.

- Type I : Half-long /i e a o u /
- Type II : Short /ɪ ə ʊ/

The conditions of occurrence for all these four degrees of lengths can be determined on the basis of the

canonical shapes of the words. These conditions as well as the canonical shapes<sup>10</sup> are listed below.

1.25.1 I An extra-short [V̥] occurs -

i only with [i]

ii between two consonants where the following consonant is always /y/ and it prevents a vowel cluster in a final syllable, i.e. --- ciyv (c).

e.g. [d̥əriyo] /d̥əriyo/ 'a sea'

[h̥usiya:r] /h̥usiyar/ 'clever'

iii always in last but one syllable except in one word in the whole data;

[w̥t̥riyari] /w̥t̥riyari/ 'Fennel seeds'

iv never in monosyllabic words.

v never in the first syllable of a word.

iv [atmiy̥ata] /atmiy̥ata/ 'intimacy' is the only exception in which /i/ between consonant and y is not extra-short but half-long. It occurs in the last but second syllable.

1.25.2 II Long vowels of Type I - [i: e: a: o: u:] and half-long vowels of Type II /t̥. ə. ũ./

i It is always followed by a non-syllabic vowel or a consonant except in monosyllabic words.



ii It never precedes a two or three consonant clusters and the nonsyllabic vowel + consonant.

iii It occurs in monosyllabic word structures derived from  $(c)(c) C\bar{v} : (c/\bar{v})$

iv A disyllabic word ending in a free syllable has the long vowel in the first syllable. It occurs in the patterns obtained from  $(c)(c) V:CV$  and  $C V:V$

v A disyllabic, trisyllabic or tetrasyllabic word ending in a checked syllable has the vowel in the final syllable long. It occurs in the patterns available from (a) disyllabic -  $(c)(c)V(\bar{v})(c)(c)$   
 $cV: c/\bar{v}$

(b) trisyllabic -  $(c)(c)V(\bar{v})(c)$

$cV(c)(c)cV:c/\bar{v}$

(c) tetrasyllabic -  $cV(c)cVcV(c)CV:c$

### 1.25.3 III Half-long vowels of Type I /i e a o u/

and short vowels of Type II /ɪ ə u/ occur elsewhere i.e. in the syllables other than mentioned before.

As the number of syllables in the words increases, the length of the vowels in the non-final syllables goes on decreasing. In a very limited number of free pentasyllabic words, we do not have any long vowels

but even the usual length is not maintained.

#### 1.26 Nasalisation:

Like length, nasalisation also occurs only with vowels. It is very much dependent on vowels for its existence. Thus, it is treated in this vowel section and not with the other suprasegmental phoneme. Nasalisation, in this dialect, plays a very important part in characterising a vowel phoneme.

In H.B.D., nasalisation is both phonetic and phonemic. In this analysis, phonetic and phonemic nasalisations are represented by putting [ ~' ] and [ ~ ] above the vowels respectively. All the vowels except /t/ and /u/ i.e. /i e a o u / have nasalised allophones /i' e' a' o' u' / respectively, in the initial and medial positions when they are followed by a sequence of a nasal + its homorganic stop.

e.g.	#-ŋg	[ ɤ̃ŋgri ]	/angri/	'finger'
	#-ŋg	[ ɤ̃ŋguθho ]	/ənguθho/	'thumb'
	#-ŋj	[ ɤ̃ŋja:y ]	/ənjay/	'be dazzled!'
	#-ŋj	[ iŋjiksən ]	/injiksən/	'injection'
	#-nd	[ ɤ̃ndo ]	/undo/	'deep'
	#-ndh	[ iŋdhoni ]	/indhoni/	'a round supporter for pots'

#-nt	[ <sup>~</sup> nte]	/ante/	'in the end'
#-nd	[ <sup>~</sup> ndər]	/əndər/	'in'
#-mb	[ <sup>~</sup> mbro]	/umbro/	'a threshold'
#-mb	[ <sup>~</sup> mboro]	/əmboro/	'a bun'
C-ŋkh-	[ <sup>~</sup> səŋk'ni]	/səŋkhni/	'a shrew'
C-ŋk-	[ <sup>~</sup> səŋkro]	/səŋkro/	'narrow'
C-pj-	[ <sup>~</sup> pəŋckes]	/pəŋckes/	'police statement'
C-pj-	[ <sup>~</sup> kūŋjri]	/kūŋjri/	'a female lapwig'
C-nt-	[ <sup>~</sup> ghəntri]	/ghəntri/	'a bell'
C-nth-	[ <sup>~</sup> kəntho]	/kəntho/	'a river bank'
C-nt-	[ <sup>~</sup> məntri]	/məntri/	'secretary'
C-nd-	[ <sup>~</sup> wəndri]	/wəndri/	'she-monkey'
C-mb-	[ <sup>~</sup> limbro]	/limbro/	'a neem tree'
C-m	[ <sup>~</sup> dəmb']	/dəmbh/	'a brand'

Compared to fully nasalised vowel phonemes, these allophones are weakly nasalised.

#### 1.26.1

Nasalisation has been abstracted as a separate suprasegmental phoneme rather than setting up a set of nasal vowels for the following reasons:

1. All the oral vowels of type I /i e a a u/ and of the type II /ə/ except /ɪ/ and /u/ have their nasal counterparts.

2. These nasalised vowels do not have any restriction in distribution. They occur in all the positions with the following exceptions:
  - i. /ẽ/ in final position
  - ii. /õ/ in initial position
  - iii. /ǣ/ in both, initial and final positions.
3. The minimal and sub-minimal pairs to exhibit the contrast between oral and nasal vowel phonemes are available in all the positions except the above mentioned cases.
4. By establishing nasalisation as a separate suprasegmental phoneme occurring with the vowels and not setting up a set of nasal vowels, we are able to be economic and the number of segmental vowel phoneme is minimised.
5. As far as length is concerned, these nasalised vowels have the same restrictions as those observed by the oral vowels.
6. In the case of a vowel clusters, only the first element can be nasalised. Such vowel clusters are found only with /ǣ/ and /ã/ as first elements

and /i/ and /u/ as second elements.

i.e. /ĩi ãi õu ãu/

- i. /ĩi/ medially and finally.
- ii. /ãi/ medially
- iii. /õu/ finally
- iv. /ãu/ initially and finally.

7. The nasalised vowel may occur after a nasal consonant but it never precedes the nasal consonants /m n ɲ/.

1.26.2 The minimal or sub-minimal pairs of all the nasalised vowels available in the possible positions are listed below:

/i/ & /ĩ/	≠-C	/il/	'a worm'
		/it̃/	'a brick'
	C-C	/widhi/	'a ceremony'
		/wĩti/	'a ring'
	C-≠	/ki/	'which, what'
		/kĩ/	'how, why'
/e/ & /ẽ/	≠-C	/eri/	'such'
		/esĩ/	'eighty'
	C-C	/wec/	'sell!'
		/wec̃/	'share!'

/a/ & /ã/	<del>##</del> -C	/akho/	'whole'
		/ãko/	'scratch'
	C-C	/was/	'foul smell'
		/wãs/	'a bamboo'
	C- <del>##</del>	/ma/	'years fourth month'
		/mã/	'mother'
/o/ & /õ/	C-C	/poc/	'a receipt'
		/põc/	'aptitude, tact'
	C- <del>##</del>	/mo/	'fascinate!'
		/mõ/	'face'
/u/ & /ũ/	<del>##</del> -C	/uṭh/	'stand up!'
		/ũṭ/	'a camel'
	C-C	/chut/	'freedom'
		/cũt/	'select!'
	C- <del>##</del>	/lu/	'a hot breeze'
		/tũ/	'you (sg)'
/ə/ & /ẽ/	C-V	/chəi/	'twenty six!'
		/dẽi/	'curds'
		/bəu/	'many'
		/ghẽu/	'wheat'

1.26.3

Distribution and frequency of nasalised vowel phonemes.



Unlike the oral vowels, the distribution of the nasalised vowels is very limited. The distribution is as follows:

- i. /ĩ ã ũ/ occur initially, medially and finally.
- ii. /ẽ/ occurs initially and medially.
- iii. /õ/ occurs medially and finally.
- iv. /ǝ/ occurs only between a consonant and vowel.
- v. /ɨ ʉ/ are never nasalised.

The oral vowels are predominantly more frequent than the nasal vowels. As shown in the following chart, the nasalised vowels occur more frequently in medial position than in initial and final positions. The vowels occur in different frequencies in different positions.

Vowels	# -	C - C/V	- #	TOTAL
ĩ	1	8	5	14
ẽ	1	12	2	15
ã	6	54	8	68
õ	-	13	7	20
ũ	2	28	442	472
ǝ	-	5	-	5
TOTAL	10	121	464	595

1.27

Vowel clusters or phonetic diphthongs:

Normally, the vowels in H.B.D. serve as centres of syllables. Sometimes, it is also possible for them to occur, not as syllabic centres, but adjacent<sup>ce</sup> to other syllabic vowels. Such non-syllabic vowels are called semi-contoids as they involve a little of audible friction. A union of full vowel with a semi-contoid, pronounced in one syllable is called a phonetic diphthong. A small number of words having such phonetic diphthongs with the vowels /e a o u / as the first member and [ i̯ u̯ ] as their second member occur in this dialect.

1.27.1

Certain distributional characteristics of H.B.D.  
vowel clusters:

- i. The seven different types of vowel clusters occurring in all the positions i.e. initially, medially and finally are /ei ai oi ui əi/ and /əu au/.
- ii. A gemination of identical vowels does not occur in this dialect. Thus, the vowel clusters [ i i̯ ] and [ u u̯ ] are not found.

iii. The semi-contoid  $[i]$  as a second element occurs with all the vowels except  $/\lambda \dot{\iota} \ddot{u}/$ . Their distributional gaps in different positions can be seen from the following charts.

Initially				Medially				Finally			
x	x	x	x	x	x	x	$[ui]$	x	x	x	$[ui]$
x			$[oi]$	x			$[oi]$	$[ei]$			$[oi]$
	$[əi]$				$[əi]$			$[əi]$			
	$[ai]$				$[ai]$			$[ai]$			

iv. The semi-contoid  $[u]$  as a second element of a vowel cluster occurs only with the central, unrounded mean-mid and low vowels  $/ə/$  and  $/a/$  as their first elements. Their distribution is as follows:

Initially				Medially				Finally			
x	x	x	x	x	x	x	x	x	x	x	x
x			x	x			x	x			x
	x				$[əu]$			$[əu]$			
	x				$[au]$			x			

1.27.11 Frequency of oral vowel clusters:

i. The vowel clusters with  $[i]$  as their second member exceed far more in frequency than  $[u]$

as the second member.

- ii. These clusters are rare in word initial position but are frequent in word medial and final positions.
- iii. The frequency of vowel clusters with /ə/ as the first member (64) is almost double the sumtotal frequency of all the vowels as the first members (33).
- iv. The frequency of vowel clusters with /a/, /o/ and /u/ as the first members is 11, 11, and 10 respectively but /e/ as a first member occurs only once with [ i̇ ] as a second member in final position.
- v. The vowel cluster [əu̇] occurs five times in the whole data whereas [au̇] occurs only once in medial position.

The following table shows the occurrence of these diphthongal clusters in the different positions.

The number given in the blocks represent the frequency of occurrence.

VOWELS	SEMI CONTOIDS					TOTAL
	[ɪ]			[ʊ]		
	#-	C-C	-#	C-C	-#	
/e/	-	-	1	-	-	1
/a/	1	3	6	1	-	11
/o/	1	5	5	-	-	11
/u/	-	6	4	-	-	10
/ə/	1	30	28	3	2	64
TOTAL	3	44	44	4	2	97

1.27.12 These vowel clusters are illustrated as follows:

I. Vowel clusters ending in [i̯]:

Initially:

/əi/	/əi̯ro/	'eighteen'
/ai/	/aiskrim/	'Icecream'
/oi/	/oi̯ro/	'a hall'



## Medially:

/əi/	/kəir/	'hite!'
	/lədwəiyo/	'a warrior'
/ai/	/bəiri/	'a woman'
	/məitər/	'parent's home'
/oi/	/dəitro/	'a daughter's son'
	/rəsəiyo/	'a cook'
/ui/	/muir/	'twist!'
	/muirə/	'dysentry'

## Finally:

/ei/	/trei/	'twenty-three'
/ai/	/rai/	'mustard seeds'
	/sai/	'ink'
/oi/	/loi/	'blood'
	/jənoi/	'thread ceremony'
/ui/	/phui/	'paternal aunt'
	/sui/	'a needle'
/əi/	/unəi/	'nineteen'
	/makkəi/	'maize'

II. Vowel clusters ending in /u/ :

## Medially:

/əu/	/təuko/	'a peacock's cry'
	/cəudəs/	'Month's 14th day'



/au/	/əgauthi/	'beforehand'
------	-----------	--------------

Finally:

/əu/	/bəu/	'very, many '
	/wəu/	'wife'

#### 1.27.2 Vowel clusters with nasalised vowels:

Like oral vowels, nasal vowels /ẽ/ and /ã/ as the first members, can also form the vowel clusters with semi-contoids [ĩ] and [ũ] as second members.

#### 1.27.21 Distribution of nasalised vowel clusters:

- i. The nasalised central, unrounded, mean-mid and low vowels /ẽ/ and /ã/ are the only two vowels which form clusters with the semi-contoids [ĩ] and [ũ] as second members.
- ii. The distribution of nasalised vowel clusters with [ĩ] as a second member is as follows:
  - a) Initially, no nasalised vowel clusters are available.
  - b) Medially, both /ẽĩ/ and /ãĩ/ are found.
  - c) Finally only /ẽĩ/ is available.

- iii. The distribution of nasalised vowel clusters with [ũ] as a second member is as follows:
  - a) Initially, only once /ãu/ occurs which is a word in itself.
  - b) Medially, no nasalised vowel cluster is found.
  - c) Finally, both /õu/ and /ãu/ are available.

1.27.22 Frequency of nasalised vowel clusters:

- i. The frequency of nasalised vowel clusters (9), compared to that of the oral vowel clusters (97), is very low.
- ii. The frequency of nasalised vowel clusters with [ĩ] as a second member is (5) whereas that with [ũ] as a second member is (4).
- iii. The frequency of nasalised vowel clusters with /õ/ as a first element is (5) but that with /ã/ as a first element is (4).

In the following table, the distribution and frequency of occurrence of the nasalised vowel clusters in all the possible positions are charted.

VOWELS	SEMI CONTOIDS				TOTAL
	[ĩ]		[ũ]		
	C-C	-#	#-	-#	
/ẽ/	2	2	-	1	5
/ã/	1	-	1	2	4
	3	2	1	3	9

1.27.23 The examples illustrating these nasalised vowel clusters are listed below:

I. Nasalised vowel clusters ending in [ĩ] :

Medially:

/ɔ̃i/	/sɔ̃iyũ/	'Right side'
	/nɔ̃itər/	'otherwise'
/ai/	/chɔ̃airo/	'shade'

Finally:

/ɔ̃i/	/dɔ̃i/	'curds'
	/nɔ̃i/	'no'

II. Nasalised vowel clusters ending in [ũ] :

Initially:

/ɔ̃u/	/ɔ̃u/	'I'
-------	-------	-----

Finally:

/ɔ̃u/	/ghɔ̃u/	'wheat'
/ɔ̃u/	/ɔ̃u/	'bread'

1.28 Vowel Sequences:

In addition to these vowel clusters, this dialect also has vowel sequences. A vowel sequence

is an uninterrupted succession of two vowels. It is distinguished from a vowel cluster by the fact that both these vowels are syllabic and occur as two distinct syllabic peaks whereas the vowel cluster forms a single syllable. When a vowel sequence occurs in a word, the first element of the sequence is the syllabic head of the preceding syllable and the second element of the sequence forms the syllabic centre of the following syllable. In this dialect, there is no nasalised vowel sequence.

1.28.1 Distribution of vowel sequence:

- i. A vowel sequence occurs medially and finally but not initially.
- ii. The first member of these vowel sequences is always /u/ and the second member is either /o/ or /a/.

1.28.2 Frequency of vowel sequence:

There are only two types of vowel sequences. /uo/ occurs twice in word-final position and /ua/ occurs twice in word-medial position and once in word-final position.

The examples illustrating these vowel sequences  
are as follows:

Medially:

/ua/	/ruab/	'show off, a pomp'
	/səruat/	'beginning'

Finally:

/ua/	/phua/	'a paternal uncle'
/uo/	/kuo/	'a well'
	/bhuo/	'a witch doctor'

#### 1.29 Difference between a vowel cluster and a vowel sequence:

- i. The vowel cluster has one syllable peak whereas the vowel sequence has two syllable peaks.
- ii. The vowel clusters or phonetic diphthongs of H.B.D. are always falling but the vowel sequences are always rising.
- iii. Phonetically, the second element of a vowel sequence is longer than the semi-contoid which forms the second element of vowel cluster.

- iv. Compared to the 7 types of oral plus four types of nasal vowel clusters occurring in all the positions with a few gaps, there are only two types of vowel sequences, one occurring medially and finally and the other occurring only in final position. This gives us a clear picture of the limitation of sequence formation in H.B.D.
- v. There are 91 words having oral vowel clusters and 8 words having nasal vowel clusters but there are only five words having oral vowel sequences and nasalised vowel sequences are not found at all.



### 1.3 Consonants:

These are altogether thirty consonant phonemes in H.B.D. They are all explosives in the way of their articulation. We have, however, in this dialect a few implosives noticed in the case of b & d but they are in free variation, in the speech of my informant.

#### 1.31 The consonants in this dialect are classified according to the four major criteria:

- A. The points of articulation - 6
  - B. Manner of articulation - 8
  - C. The position of velum - 2
  - and D. The position of vocal cords - 2
- A. The sounds produced due to the difference in points of articulation are the following six types of sounds.
- |             |             |             |
|-------------|-------------|-------------|
| 1. bilabial | 2. alveolar | 3. cerebral |
| 4. palatal  | 5. velar    | 6. glottal  |
- B. The consonants produced due to the differences in manner of articulation are of eight types. They are as follows:
- |               |                              |              |
|---------------|------------------------------|--------------|
| 1. stops      | 2. retroflex                 | 3. aspirates |
| 4. affricates | 5. laterals                  | 6. flaps     |
| 7. fricatives | 8. frictionless continuants. |              |

- C. The nasal sounds are distinguished from the oral sounds by the position of velum. For producing the nasal sounds, the velum closes the air passage and the different nasal stops such as the bilabial, alveolar, retroflex etc. are however, articulated in the oral cavity.
- D. The presence or absence of the vibrations of the vocal cords gives us voiced or voiceless consonants.

The consonant phonemes of H.B.D. are tabulated in the form of a chart as follows:

Type	Point of articulation	Bila-bial	Alv-eo-lar	Ret-rof-lex	Pal-at-al	Vel-ar	Glo-ttal	Total
STOPS	Vl.unasp.	p	t	t	c	k		5
	Vl.asp.	ph	th	th	ch	kh		5
	Vd.unasp.	b	d	d	j	g		5
	Vl.asp.	bh	dh	dh	-	gh		4
CONSONANTS	Nasals-vd.	m	n	n				3
	Laterals-vd.	l	l	l				2
	Flaps-		r	r				2
	Fricatives-vl.		s				h	2
	Frictionless-continuant	w			y			2
No.		6	8	7	4	4	1	30

### 1.32 General observations:-

Consonants are distinguished from vowels by the fact that one or more vowels alone can independently form a word

in H.B.D. e.g. [i:] /i/ 'he, she, it, this' (remote)

[u:] /u/ 'he, she, it, this' (distant)

[ã:u] /ãu/ 'I'.

Whereas consonants do not form a word by themselves. Apart from the physiological difference between vowels and consonants, functionally, a vowel occupies a central position in a word and is a nucleus. The consonants are the marginal components of the unit and are non-syllabic in H.B.D. Thus, the absence of syllabicity in consonants differentiates them from the vowels.

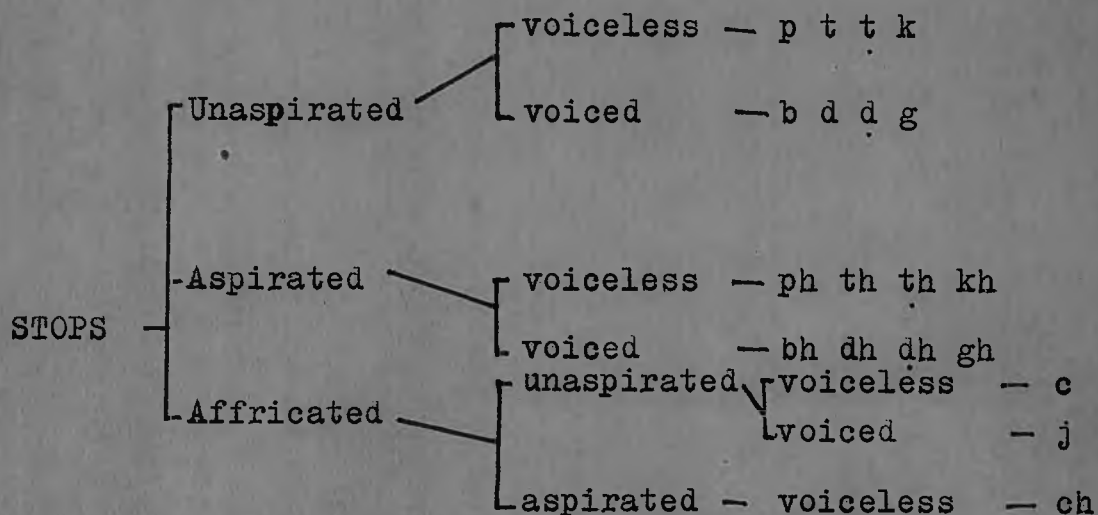
### 1.33 Some of the phonetic features of consonants are discussed and described as follows:

Stops: Out of the thirty consonant

phonemes in H.B.D., nineteen are

stops. They can be conveniently classified

into three groups as under:



They are all pure, oral stops produced by complete closure at the different points of articulation along the air passage and the release involves a slight explosion in the case of unaspirated stops, aspiration in aspirated stops. and affrication in affricated stops. They occur at the different places of articulation and can accordingly be described as -

- a. Bilabial — / p ph b bh /
- b. Alveolar — / t th d dh /
- c. Retroflex — / ɖ ʈ ɗ ɟ /
- d. Palatal — / c ch j /
- e. Velar — / k kh g gh /

The following are the important features, phonetic and phonemic, occurring with the stops of H.B.D.

- 1 Voicing,
- 2 Release,
- 3 Implosives,
- 4 Retroflexion,
- 5 Affrication,
- 6 Aspiration.

#### 1.33.1 Voicing:

Voicing is a very distinctive feature with stops. Except voiceless, aspirated affricate, all the voiceless stops - unaspirated, aspirated and affricated - have their voiced counterparts. In the case of other consonants, all nasals, flaps, laterals and frictionless continuants are voiced whereas both the fricatives are voiceless.

#### 1.33.2 Release:

Release is not a phonemically relevant feature in H.B.D. but one can mention here that all the voiced as well as voiceless stops - unaspirated, aspirated or affricated - have a distinction between released versus unreleased stops. at the allophonic level. The unreleased stop occurs -

- (a) initially and medially as a first member of the two consonant clusters i.e. ~~##~~-C and V-C and
- (b) medially as a second member of the three consonant clusters i.e. C-C.

Elsewhere, they are released. They are, thus, the positional variants and hence, are considered to be the allophones of the released stops. They are not mentioned again while giving the phonetic description of the consonantal phonemes. But to give a general idea of its occurrence examples of each unreleased stop in the above mentioned positions are tabulated in the chart below.

In the chart, they are represented by writing them in small bracket. '(c)' is used to represent the stop and 'C<sub>1</sub>' is used to symbolise any other consonant except the stop. If certain stops do not occur in some particular positions, the gaps are left. In second column of the medial clusters, (c)c, the first example illustrates the geminated sequence of the stop and the second example is to show the sequence of stop + any other consonant. Below the chart, the 'Glass' of words used as the illustrations is given with their phonetic and phonemic transcriptions and meanings. They are arranged in an alphabetical



order. (Indian).

After these detailed illustrations, they are not mentioned even in the phonetic transcription throughout the thesis.

	Initial		Medial		Inter-consonantal
	$\neq$ (c)C1	(c)C	(c)C1	C1 (c) C1	
/p/	(p)rant	tə(p)po a(p)ghat	copri	-	
/t/	(t)ri	ku(t)to mə(t)tho	a(t)ma	mən(t)ri	
/ṭ/	-	bu(ṭ)ṭi m̄ṭ(ṭ)ṭho	co(ṭ)lo	ghən(ṭ)ṛi	
/c/	-	lu(c)co mə(c)chər	kə(c)ro	pən(c)kes	
/k/	(k)yaro	e(k)kəi co(k)kho	ka(k)ṛi	sən(k)r̄āt	
/ph/	-	-	nə(ph)rət	-	
/th/	-	sina(th)ji- bawa	ko(th)ro	-	
/t̪h/	-	-	gə(t̪h)ṛi	-	
/ch/	-	-	pu(ch)ṛi	-	
/kh/	-	bhu(kh)ṭo	go(kh)lo	sən(kh)ṇi	
/b/	(b)yo	ḍə(b)bo j̄ə(b)bho	dha(b)ṛo	lim(b)ṛo	

/d/	(d)wes	-	səmu(d)rə	wan(d)ro
			su(d)dhi	
/d/	-	lə(d)du	do(d)wo	hən(d)lo
		ə(d)dhi		
/j/	-	jɛ(j)jo	yo(j)na	pin(j)ro
		ta(j)gi		
/g/	(g)rəh	-	wə(g)ro	an(g)ri
			so(g)tho	
/bh/	-	-	ct(bh)ro	thəm(bh)lo
/dh/	(dh)yan	mə(dh)puro	u(dh)rəs	gtn(dh)ro
/dh/	-	-	o(dh)ni	nən(dh)lok
/gh/	-	me(gh)dhənus	pa(gh)ri	mon(gh)wari

Gloss:

Phonetic Transcription	Phonemic Transcription	Meaning
[əddhi]	/əddhi/	'Two and a half'
[atma]	/atma/	'soul'
[ˈʌŋɡri]	/angri/	'a finger'
[apgha:t]	/apghat/	'suicide'
[ud'rə.s]	/udhrəs/	'cough'
[ekkəi]	/ekkəi/	'twenty one'
[od'ni]	/odhni/	'a half-sari'
[kəcro]	/kəcro/	'dirt'

[kakri]	/kakri/	'a cucumber'
[kutto]	/kutto/	'a dog'
[kot'ro]	/kothro/	'large cloth bag'
[kya:ro]	/kyaro/	'a bed for plant'
[gəṭ'ri]	/gəṭhri/	'big cloth bundle'
[gṭnd'ro]	/gṭndhro/	'dirty'
[gok'lo]	/gokhlo/	'a recess in wall'
[grə.h]	/grəh/	'a planet'
[ghṇṭri]	/ghṇṭri/	'a bell'
[cib'ro]	/cibhro/	'a musk-melon'
[cokkho]	/cokkho/	'clean'
[cotlo]	/cotlo/	'a braid'
[copri]	/copri/	'a book'
[jəbbho]	/jəbbho/	'a long coat'
[jṭjjo]	/jṭjjo/	'more'
[ṭəppo]	/ṭəppo/	'a horse cart'
[dəbbo]	/dəbbo/	'box', 'tin'
[dodwo]	/dodwo/	'a cotton pod'
[tajgi]	/tajgi/	'freshness'
[tri:]	/tri/	'thirty'
[thṇmb'lo]	/thṇmbhlo/	'a pillar'
[dwe:s]	/dwes/	'spite'
[dhabro]	/dhabro/	'a blanket'
[dhya:n]	/dhyān/	'meditation', 'care'

[nāṇḍ'lo:k]	/nāṇḍhlok/	'small'
[nəp'rət]	/nəphrət/	'dislike'
[pəpcke:s]	/pənckes/	'police statement'
[pag'ri]	/paghri/	'a turban'
[piṇjro]	/piṇjro/	'a cage'
[puc'ri]	/puchri/	'tail'
[prānt]	/prant/	'province'
[butṭi]	/butṭi/	'ear-ring'
[byo:]	/byo/	'second'
[bhuk'to]	/bhukhto/	'greedy'
[mācchār]	/mācchār/	'a mosquito'
[māttho]	/māttho/	'head'
[mād'puro]	/mādhpuro/	'a bee-hive'
[māntri]	/māntri/	'a secretary'
[māttṭho]	/māttṭho/	'sweet'
[meg'dh nu:s]	/meghdh nus/	'a rainbow'
[mōṅg'wari]	/monghwari/	'dearness'
[yojna]	/yojna/	'plot' 'plan'
[lāḍḍu]	/lāḍḍu/	'sweet-ball'
[līmbro]	/limbro/	'a neem-tree'
[lucco]	/lucco/	'cunning', 'knavish'
[wāgro]	/wāgro/	'forest'
[wāndro]	/wandro/	'a monkey'
[sāṅkrāt]	/sānkrāt/	'a winter solstice'

[səṅk'ni]	/səṅkhi/	'shrew'
[səṁudrə]	/səṁudrə/	'an ocean'
[sinat'jibawa]	/sinathjibawa/	'God's name'
[suddhi]	/suddhi/	'consciousness'
[sogṭho]	/sogṭho/	'a dice'
[həṅ'ndlo]	/həṅdlo/	'an earthen pot'

### 1.33.3 Implosives:

This is a very unpredictable feature of H.B.D. Only voiced stops /b/ and /d/ are heard as implosives [ḃ ḡ] when they occur initially before a central vowel /ɪ/ in some monosyllabic words. There is a possibility of having implosives in H.B.D. as it is the sub-dialect of Sindhi. But in my informant's speech, they are found to be in free-variation. Sometimes, she pronounces the above mentioned sounds in their particular position as implosives whereas at other times they sound very much like explosives. (specially when she is asked to repeat it again and again).

[ḃɪ.]	/bɪ/	'two'
[ḡɪ.]	/dɪ/	'ten'

There are a very limited number of words where implosives are detected and they occur in free-variation with the explosives. They are not mentioned in the phonetic transcription of data.

1.33.4 Retroflexion:

Retroflex consonants are very common in H.B.D. Out of thirty consonant phonemes, seven are retroflexed. Except fricative S, all the alveolar consonants have their retroflex counterparts.

	Alveolar	Retroflex
Stops	/t th d dh/	/ṭ ṭh ḍ ḍh/
Nasal	/n/	/ṇ/
Lateral	/l/	/ḷ/
Flap	/r/	/ṛ/

They are voiceless, voiced and aspirated retroflex stops.

1.33.5 Affrication:

Affricated stops are complex consonants involving more than one manner of articulation. /c ch j/ are the combination of a stop onset and hold followed by a palatal sibilant release. They are produced by a relatively slower opening than the simple stops having a little faster opening. These affricated stops differ from the simple sequence of a stop and a sibilant in which the articulator goes through two successive motions



having separate onsets, holds and releases. In H.B.D. the affricates are the unitary sounds and not the cluster of two phonemes. Therefore, in this analysis, /c ch j/ are accepted as unit phonemes rather than the clusters [t<sup>š</sup>, t<sup>š<sup>h</sup></sup>, d<sup>ž</sup>]

The affricates are treated as a type of stop for the following reasons:

1. They follow the same distributional pattern in respect of and behave as the other stops, viz. they are unreleased as the first and the second member of the two or three consonant clusters respectively and are released in all the other positions.
2. As in the case of stops, the voiced-voiceless contrast is also found in these affricates /c - j/ though voiced aspirated affricate is absent from the phonemic inventory. i.e. /ch/ does not have its voiced counterpart.
3. The same is true in the case of aspiration. In H.B.D., the aspirate-unaspirate contrast found only with stops is also available with affricates /c ch/. They show distinction of slight and heavy aspiration, as discussed in the following section, like the other stops.

4. As in other stops, so too here, we find the gemination of two identical affricates.
5. Affricates also have the sequences of unaspirated + aspirated affricates as found with the other stops.

Thus, hereafter, affricates will be treated in line with the stops.

#### 1.33.6 Aspiration:

Aspiration plays a very important role in this dialect. This feature is limited to stops only. Out of ten stops, nine have their aspirated counterparts. It does not occur with the voiced affricate /j/. It ranges from the weakest to the strongest. Sometimes, it is heard very clearly whereas some other times, it is so weak that it can be heard with great difficulty. In my informant's speech, the presence of weak and strong aspiration can be detected as follows:

It is possible to distinguish two types of aspiration very clearly.

- a. The weak aspiration is indicated by [ ' ] and
  - b. The strong aspiration is symbolised by h.
- Both [ ' ] & [h] are played after the stops.

The weakly aspirated stops are treated as the allophones of the strongly aspirated stops. The variations can be easily predicted with the help of syllabic structures of the words. They are the positional variants occurring in the following places:

- a) The weakly aspirated sounds are found medially between vowel and consonant (V-C), between two consonants (C-C) and finally after vowel (V-~~#~~) and consonant (C-~~#~~).

e.g.

V-C	[cib'ro]	/cibhro/	'a musk melon'
C-C	[m <sup>h</sup> ong'wari]	/monghwari/	'dearness'
V- <del>#</del>	[gi:d']	/gidh/	'a vulture'
C- <del>#</del>	[j <sup>h</sup> and']	/jandh/	'a thigh'

- b) The aspiration is strong elsewhere. i.e. Initially before vowel (~~#~~-V) or consonant (~~#~~-C) and medially between consonant and vowel (C-V) and intervocally (V-V).

e.g.

<del>#</del> -V	[khi:r]	/khir/	'a sweet dish'
<del>#</del> -C	[dhya:n]	/dhyan/	'meditation' 'care'
C-V	[p <sup>h</sup> ankhi]	/pankhi/	'a bird'
V-V	[bo:kho]	/bokho/	'toothless'

These aspirated stops are also complex sounds like affricates. The stop onset and hold occur with an extra puff of breath accompanying the release. This release is voiceless when the preceeding stop is voiceless and voiced after the voiced stop.

There are two different solutions possible for analysing these aspirated stops.

1. They can be treated as unit phonemes,
2. They can be treated as the clusters of stop + aspiration.

In the analysis of H.B.D., they are treated as unit phonemes rather than clusters for the following distributional reasons:

- a) The aspirated stops occur initially, medially, and finally like the unaspirated stops. They contrast with eachother. So they should be treated as unit phonemes like their unaspirated counterparts.
- b) In H.B.D., there are no clusters with /h/ as a first or second member except one which is a sequence occuring across the boundry. e.g. /sahsik/ 'Adventurous'. Here, too, /h/ is the first member and not the second member of the sequence.

- c) By treating this aspirated stops as clusters, there will be too many two consonant clusters in initial, medial and final positions.  
(In the count of 3160 words, there are only 53 initial, 1118 medial and 73 final two consonant clusters to which 561 initial, 1262 medial and 329 final clusters will be added if the aspirated stops are also added to this).
- d) This is true of three consonant clusters too.  
(In 3160 words, there is only one initial, 41 middle and no final three consonant clusters. But if we consider aspirated stops as clusters, there will be addition of 3 initial, 189 medial and 17 final three consonant clusters.)
- e) There are no four consonant in this dialect but this aspirate clusters will introduce 8 four consonant clusters in medial position.

Thus, it is found that by treating aspirated consonants as clusters, the principle of economy in respect of the inventory of phonemes may be observed but this will result in the addition of too many two and three consonant clusters in

initial, medial and final position positions and four consonant clusters medially. Hence, the gain at one end will complicate the picture at the other end.

In view of the above, it is found advisable to treat aspirated stops as unit phonemes.

Phonetic description of individual <sup>consonants</sup>~~stops~~ and their allophones.  
stops:

Phone- Allo- Description of a stop and a few examples  
me phone of its occurrence.

/p/ [p] It is a bilabial, voiceless, unaspirated, fortis stop.

Occurrence	Phonetic Transcription	Phonemic Transcription	Meaning
#-V	[pe:]	/pe/	'father'
#-C	[pre:m]	/prem/	'love'
V-V	[ti:po]	/tipo/	'a drop'
C-V	[danpu:n]	/danpun/	'alms giving'
V-C	[khopri]	/khopri/	'skull'
V-#	[to:p]	/top/	'a pan'
C-#	[dhərtikə̃mp]	/dhərtikə̃mp/	'an earthquake'
/t/	[t]	It is an alveolar, voiceless, unaspirated, fortis stop.	
#-V	[tũ:]	/tũ/	'you(sg)'



#-C	[tri:]	/tri/	'thirty'
V-V	[pə.ti]	/pəti/	'husband'
C-V	[mukti]	/mukti/	'freedom'
V-C	[pətro]	/pətro/	'lean', 'thin'
C-C	[m̃əntri]	/m̃əntri/	'secretary'
V-#	[bhu:t]	/bhut/	'ghost'
C-#	[ə̃'nt]	/ənt/	'end'

/ṭ/ [ṭ] It is a retroflex, voiceless, unaspirated, fortis stop.

#-V	[ta:l]	/tal/	'bald'
V-V	[du:ti]	/duti/	'naval'
C-V	[nəkto]	/nəkto/	'shameless'
V-C	[coṭlo]	/coṭlo/	'a plait'
C-C	[gh̃ənṭri]	/gh̃ənṭri/	'bell'
V-#	[popəṭ]	/popəṭ/	'parrot'

/c/ [c] It is a palatal, voiceless, unaspirated, fortis, affricated stop.

#-V	[ce:]	/ce/	'pyre'
V-V	[po:co]	/poco/	'soft'
C-V	[p̃ə̃ncanũ]	/p̃ə̃ncanũ/	'ninety-five'
V-C	[kht̃eri]	/kht̃eri/	'hotchpotch'
C-C	[p̃ə̃nce:s]	/p̃ə̃nckes/	'police statement'

V-#	[kəda:c]	/kədac/	'perhaps'
C-#	[s̥t̥rp̥ãnc]	/s̥t̥rp̥anc/	'sirpanch'

/k/ [k] It is a velar, voiceless, unaspirated fortis stop.

#-V	[kə.n]	/kən/	'ear'
#-C	[kro:d']	/krodh/	'anger'
V-V	[ca:ku]	/caku/	'knife'
C-V	[paŋko]	/paŋko/	'a stone'
V-C	[chokri]	/chokri/	'a girl'
C-C	[s̥ŋkrã:t]	/s̥ŋkrãt/	'winter solstice'
V-#	[d̥o:k]	/d̥ok/	'neck'
C-#	[t̥ãŋk]	/t̥ãŋk/	'trunk'

/ph th t̥h ch kh/ are voiceless, aspirated fortis stops i.e. they are the aspirated counterparts of the corresponding stops /p t t̥ c k/. They have weakly aspirated stops as their allophones. They occur in the following positions.

Weakly aspirated stops : V-C, C-C, V-#, C-#

Strongly aspirated stops: #-V, #-C, C-V, V-V.

/ph/ [p'] It is a bilabial, voiceless, weakly aspirated fortis stop.

Occurrence	Phonetic Transcription	Phonemic Transcription	Meaning
V-C	[rap'ro]	/raphro/	'snake's hole'
V-#	[bərə.p']	/bəraph/	'snow'

[ph] It is a bilabial, voiceless, strongly, aspirated fortis stop.

#-V	[phu:l]	/phul/	'flower'
V-V	[gu:pha]	/gupha/	'a cave'

Out of 3160 words, only in one word, /ph/ has its variant [f] in initial position. It is a voiceless labiodental fricative.

#-V	[fi:n]	/phin/	'foam'
-----	--------	--------	--------

/th/ [t'] It is an alveolar, voiceless, weakly aspirated fortis stop.

V-C	[nət'ni]	/nəthni/	'hanging nose-ring'
V-#	[hə.t']	/həth/	'hand'
C-#	[pənt']	/pənth/	'path', 'way'

[th] It is an alveolar, voiceless, strongly, aspirated fortis stop.

#-V	[thəl]	/thəl/	'trunk'
-----	--------	--------	---------

V-V	[kə.tha]	/kətha/	'religious story'
C-V	[həttho]	/həttho/	'handle'

/t̪h/ [t̪'] It is a retroflex, voiceless, weakly aspirated, fortis stop.

V-C	[got̪'lo]	/gothlo/	'knot of veins'
V-#	[pi:t̪']	/pith/	'back'

[t̪h] It is a retroflex, voiceless, strongly aspirated, fortis stop.

#-V	[t̪ho:t̪']	/tho̪th/	'dull'
V-V	[go̪thə.n̪]	/go̪thən/	'knee'
C-V	[kə̃n̪thi]	/kə̃n̪thi/	'neck-lace'

/ch/ [c'] It is a palatal, voiceless, weakly aspirated, affricated stop.

V-C	[mæc'li]	/mæchli/	'fish'
	[ri:c']	/rich/	'bear'

[ch] It is a palatal, voiceless, strongly aspirated, affricated, fortis stop.

#-V	[cha:l]	/chal/	'cotton sari'
V-V	[pachə.l]	/pachəl/	'behind'

C-V      [kə̌rchi]      /kə̌rchi/      'laddle'

/kh/ [k'] It is a velar, voiceless, weakly aspirated fortis stop.

V-C      [muk'yə̌]      /mukhyə̌/      'chief'

C-C      [sə̌ŋk'ni]      /sə̌ŋkhni/      'shrew'

V-#      [le:k']      /lekh/      'consider!'

C-#      [də̌ŋk']      /də̌ŋkh/      'sting'

[kh] It is a velar, voiceless, strongly, aspirated, fortis stop.

#-V      [khopri]      /khopri/      'skull'

V-V      [co:kha]      /cokha/      'rice'

C-V      [cabkho]      /cabkho/      'cane rashes'

/b d ɖ j g/ are the voiced counterparts of voiceless /p t ɖ c k/. Their occurrence are as follows:

/b/ [b] It is a bilabial, voiced, unaspirated lenis stop.

#-V      [ba:n]      /ban/      'an arrow'

#-C      [byo:]      /byo/      'second'

V-V      [ko:bi]      /kobi/      'cabbage'

V-C      [chabri]      /chabri/      'a basket'

C-C	[ũ'mbro]	/umbro/	'a threshold'
C-V	[kacho]	/kacho/	'tortoise'
V-#	[gəri:b]	/gərib/	'poor'
C-#	[kutũ'mb]	/kutumb/	'family'

/d/ [d] It is an alveolar, voiced, unaspirated, lenis stop.

#-V	[da:n]	/dan/	'donation'
#-C	[dwe:s]	/dwes/	'a spite'
V-V	[cadə.r]	/cadər/	'bed-sheet'
V-C	[podlo]	/podlo/	'a lump of dung'
C-V	[ekdə.m]	/ekdəm/	'suddenly'
C-C	[wã'ndro]	/wandro/	'a monkey'
V-#	[wərsa:d]	/wərsad/	'rain'
C-#	[anã'nd]	/anənd/	'happiness'

/ḍ/ [ḍ] It is a retroflex, voiced, unaspirated lenis stop.

#-V	[ḍi:l]	/ḍil/	'body'
V-V	[ḍa:ḍa]	/ḍaḍa/	'grand-father'
V-C	[həḍko]	/həḍko/	'bone'
C-V	[kãḍo]	/kãḍo/	'thorn'
C-C	[hãḍlo]	/hãḍlo/	'a cooking earthen pot'
V-#	[kṭ.ḍ]	/kṭḍ/	'waist'
C-#	[khãḍ]	/khãḍ/	'sugar'



/j/ [j] It is a palatal, voiced, unaspirated, affricated, lenis stop.

#-V	[ja:r]	/jar/	'tree'
V-V	[ra:ja]	/raja/	'king'
V-C	[hojri]	/hojri/	'stomach'
C-V	[karjo]	/karjo/	'heart'
C-C	[pĩnjro]	/pinjro/	'a cage'
V-#	[mægə.j]	/mægəj/	'brain'
C-#	[pə̃nj]	/pənj/	'five'

/g/ [g] It is a velar, voiced, unaspirated, lenis stop.

#-V	[go:l]	/gol/	'round'
#-C	[grə.h]	/grəh/	'planet'
V-V	[də.go]	/dəgo/	'treachery'
V-C	[stgri]	/stgri/	'oven'
C-V	[tajgi]	/tajgi/	'freshness'
C-C	[dhĩgli]	/dhingli/	'a doll'
V-#	[pə.g]	/pəg/	'a leg'
C-#	[dhō'ŋg]	/dhong/	'hypocrisy'

/bh dh dh gh/ are the aspirated counterparts of the above voiced stops /b d d j g/. Here, as mentioned before, we do not have voiced, aspirated, affricated

stop /jh/. They have weakly aspirated stops as their allophones. They occur in the following positions.

Weakly aspirated stops: V-C, C-C, V-~~h~~, C-~~h~~

Strongly aspirated stops: ~~h~~-V, ~~h~~-C, C-V, V-V.

/bh/ [b'] It is a bilabial, voiced, weakly aspirated lenis stop.

V-C	[ab'lo]	/abhlo/	'glass sequence'
C-C	[thə̃'mb'lo]	/thə̃mbhlo/	'a pillar'
V- <del>h</del>	[jɪ̃.b']	/jɪ̃bh/	'tongue'
C- <del>h</del>	[d̃ə̃'mb']	/d̃ə̃mbh/	'brand'

[bh] It is a bilabial, voiced, strongly aspirated, lenis stop.

<del>h</del> -V	[bha:i]	/bhai/	'brother'
C-V	[ə̃dbhu:t]	/ə̃dbhut/	'wonderful'
V-V	[bha:bhi]	/bhabhi/	'brother's wife'

/dh/ [d'] It is an alveolar, voiced, weakly aspirated, lenis stop.

V-C	[wid'wa]	/widhwa/	'widow'
C-C	[bā̃nd'ni]	/bandhni/	'tie & die sari'
V- <del>h</del>	[dho:d']	/dhodh/	'waterfall'
C- <del>h</del>	[d̃ə̃nd']	/d̃ə̃ndh/	'tooth'

[dh] It is an alveolar, voiced, strongly aspirated lenis stop.

#-V	[dhi:]	/dhi/	'daughter'
#-C	[dhra:k]	/dhrakh/	'raisin'
C-V	[gāndhi]	/gandhi/	'grocer'
V-V	[wi:dhi]	/widhi/	'rite'

/dh/ [d'] It is a retroflex, voiced, weakly aspirated lenis stop.

V-C	[od'ni]	/odhni/	'half-sari'
C-C	[nā'nd'lo:k]	/nāndhlok/	'small'
V-#	[ta:d]	/tadh/	'cold'

[dh] It is a retroflex, voiced, strongly aspirated, lenis stop.

#-V	[dha:l]	/dhal/	'a shield'
C-V	[wā'ndho]	/wandho/	'a bachelor'
V-V-	[da:dhi]	/dadhi/	'a beard'

/gh/ [g'] It is a velar, voiced, weakly aspirated lenis stop.

V-C	[əg'ro]	/əghro/	'difficult'
C-C	[mōng'wari]	/monghwari/	'dearness'

V-#	[da:g']	/dagħ/	'stain'
C-#	[sũ'ŋg']	/sungh/	'smell'

[gh] It is a velar, voiced, strongly, aspirated, lenis stop.

#-V	[ghug'ri]	/ghughri/	'small bells'
C-V	[pərgħo]	/pərgħo/	'echo'
V-V-	[ugħa:r]	/ugħar/	'open!'

#### Nasals:

/m n ŋ/ are three nasal phonemes of H.B.D. like the oral stops, the nasals are also stops produced by closure at different points of articulation along the air passage. But unlike in the production of oral stops, the velum opens the nasal passage and the air stream passes continuously through it. So nasals are stops as well as continuants. They occur at the following places of articulation.

- |                     |  |              |
|---------------------|--|--------------|
| (a) Bilabial - /m/  |  | [ŋ] Velar    |
| (b) Alveolar - /n/  |  | [ɲ] Palatal  |
| (c) Retroflex - /ɳ/ |  | [n] Alveolar |

All these nasals are voiced and lenis.

Release:

Like oral stops, there is an allophonic distinction between released and unreleased nasal stops. The unreleased nasal stop occurs medially as a first member of two or three consonant clusters. i.e. V-C and V-CC. Elsewhere, they are released. Finally, the release becomes slower than that in the other positions. Thus, they are positional variants and are considered to be the allophones of the released nasals.

In the chart below, examples of each unreleased nasal phoneme and allophone in the above mentioned positions are tabulated to give a general idea of their occurrence. They are written in small bracket ( ). Below the chart, the 'Gloss' of words used as the illustrations is given with their phonetic and phonemic transcriptions and meanings. They are arranged in an (Indian) alphabetical order.

	-V(c)C-	Medial -V(c)C#	-V(c)CC-
[mp]	cə(m)pəl	dhərtikə(m)p	-
[mb]	ta(m)bo	kuṭu(m)b	tu(m)bṛo
[mbh]	ku(m)bhar	ḍə(m)bh	thə(m)bhlo

[mn]	j <sup>t</sup> (m)no	-	-
[nt]	sə(n)tar	sə(n)t	sə(n)tro
[nd]	m <sup>t</sup> (n)dər	ni(n)d	si(n)dri
[nth]	-	pə(n)th	-
[ndh]	ə(n)dho	də(n)dh	g <sup>t</sup> (n)dhro
[nm]	jə(n) mə	-	-
[ne]	pə(p)canũ	st̪rpə(p)c	pə(p)ckes
[nj]	p <sup>t</sup> (p)ji	sə(p)j	sə(p)jya
[ŋk]	kə(ŋ)ku	t̪ə(ŋ)k	sa(ŋ)kro
[ŋg]	du (ŋ)gər	da(ŋ)g	t̪hi(ŋ)gno
[ŋkh]	pə(ŋ)kho	də(ŋ)kh	sə(ŋ)khni
[ŋgh]	mo(ŋ)gho	su(ŋ)gh	d̪hi(ŋ)gli
[nt̪]	ghə(n)t̪i	-	ghə(n)t̪ri
[nd̪]	ku(n)d̪o	khə(n)d̪	hə(n)d̪lo
[nth̪]	kə(n)t̪hi	-	-
[nd̪h]	nə(n)d̪ho	-	nə(n)d̪hlok
[ns]	sa(n)si	-	-

Gloss:

[ə̃'ndho]	/ə̃ndho/	'blind'
[kə̃'ŋku]	/kə̃nku/	'kumkum'
[kə̃'n̪thi]	/kə̃n̪thi/	'a necklace'
[kut̪ũmb]	/kut̪umb/	'a family'
[kũ̃'do]	/kũ̃do/	'a flower pot'



[kũmbha:r]	/kumbhar/	'potter'
[khẽnd]	/khənd/	'sugar'
[gẽnd'ro]	/gẽndhro/	'dirty'
[ghẽnti]	/ghənti/	'grinding machine'
[ghẽntri]	/ghəntri/	'bell'
[cẽmpə.l]	/cəmpəl/	'chappals'
[jənmə]	/jənmə/	'birth'
[jẽmno]	/jẽmno/	'right'
[tẽŋk]	/təŋk/	'trunk'
[t̃hiŋgno]	/t̃hiŋgno/	'dwarf'
[d̃əŋkh]	/d̃əŋkh/	'a sting'
[d̃əmb]	/d̃əmbh/	'a brand'
[d̃ə ŋg]	/d̃əŋg/	'a stick'
[d̃uŋgə.r]	/d̃uŋgər/	'mountain'
[d̃hiŋgli]	/d̃hiŋgli/	'a doll'
[t̃ambo]	/t̃ambo/	'copper'
[t̃umbro]	/t̃umbro/	'a gourd'
[th̃əmb'lo]	/th̃əmbhlo/	'a pillar'
[d̃ənd]	/d̃əndh/	'tooth'
[dh̃ərtikẽmp]	/dh̃ərtikəmp/	'an earthquake'
[ñəndho]	/ñəndho/	'small'
[ñənd'lo:k]	/ñəndhlok/	'small'
[ñind]	/ñind/	'cut!' 'slander!'
[p̃əŋkho]	/p̃əŋkho/	'a fan'

[p̃əncanũ]	/pəncanũ/	'ninetyfive'
[p̃əncke:s]	/pənckes/	'police statement'
[p̃ənth]	/pənth/	'a path'
[p̃ɛnji]	/pɛnji/	'twentyfive'
[m̃ɛndə.r]	/m̃ɛndər/	'a temple'
[m̃ɔŋho]	/mɔŋho/	'dear'
[s̃əŋk'ni]	/səŋkni/	'a shrew'
[s̃ənj]	/sənj/	'evening'
[s̃ənjya]	/sənjya/	'evening'
[s̃ənt]	/sənt/	'a saint'
[s̃ənta:r]	/səntar/	'hide!'
[s̃əntro]	/səntro/	'sweet-lime'
[s̃əŋkro]	/səŋkro/	'narrow'
[sənsi]	/sənsi/	'a kind of tongs'
[s̃ɛndri]	/sɛndri/	'coir string'
[s̃ɛrpənc]	/sɛrpənc/	'Sirpanch'
[s̃uŋgh]	/suŋgh/	'smell!'
[h̃əndlo]	/həndlo/	'cooking earthen pot'

These unreleased nasal allophones are not again mentioned hereafter, while giving the phonetic description of the nasal phonemes and are not even transcribed distinctly as they are the positional variants and are easily predictable.

The phonetic description of individual nasal phonemes and their allophones.

/m/ [m] It is a bilabial, nasal stop.

Occurrence	Phonetic Transcription	Phonemic Transcription	Meaning
<del>#</del> -V	[m̥ɪnni]	/m̥ɪnni/	'cat'
V-V	[memɑ:n]	/meman/	'guest'
V-C	[cəmco]	/cəmco/	'spoon'
C-V	[gərmi]	/gərmi/	'heat'
V- <del>#</del>	[ina:m]	/inam/	'prize'

/n/ [ŋ] It is a velar, nasal stop. It occurs medially before velar stops /k kh g gh/ and is always unreleased.

V-C	[h̥ŋka.r]	/əhəŋkar/	'arrogance'
	[p̥ŋkhi]	/pəŋkhi/	'bird'
	[j̥ŋgə.l]	/jəŋgəl/	'a forest'
	[l̥ŋgho]	/ləŋgho/	'pyjama'
V-CC	[s̥ŋkr̥ɑ:t]	/səŋkr̥ɑt/	'winter solstice'
	[s̥ŋk'ni]	/səŋkhni/	'a shrew'
	[b̥ŋgri]	/bəŋgri/	'bangle'
	[m̥ŋg'wari]	/mɒŋghwari/	'dearness'

[ɲ] It is a palatal nasal stop. It occurs medially before its homorganic affricated stops /c ʃ/. It is always unreleased.

V-C	[p̃ɲc̃aŋg]	/p̃ɲc̃aŋg/	'almonac', 'calender'
	[p̃ɲɲji]	/p̃ɲɲji/	'twenty-five'
V-CC	[p̃ɲc̃ke:s]	/p̃ɲc̃kes/	'police statement'
	[s̃ɲɲja]	/s̃ɲɲja/	'evening'

[n] It is an alveolar, nasal stop. It occurs elsewhere.

≠-V	[nə.l]	/nəl/	'a tap'
≠-C	[nya:y]	/nyay/	'justice'
V-V	[na:ni]	/nani/	'mother's mother'
C-V	[bhawna]	/bhawna/	'faith'
V-C	[k̃ɲya]	/k̃ɲya/	'bride'
V-≠	[dusmən]	/dusmən/	'enemy'

/ɳ/ [ɳ] It is a retroflex, nasal stop. It does not occur in initial position.

V-V	[pa:ɳi]	/paɳi/	'water'
C-V	[bəɳni]	/bəɳni/	'glass-jar'
V-C	[t̃ɳkho]	/t̃ɳkho/	'spark'
V-≠	[karə.ɳ]	/karəɳ/	'reason'

### Laterals:

/l ɭ/ are two laterals. Both of them are voiced and lenis. While articulating an alveolar /l/, the air-stream passes through both sides of the tongue and it touches the roof of the mouth at the alveolar. In the production of retroflex /ɭ/, the tongue curls upward and backward, so that the underside of the tip touches the apico-palatal region.

/l/ [ɭ] It is a voiced, alveolar lateral. It occurs in all the positions except initially before consonant, between two consonants and finally after the consonant.

Occurrence	Phonetic Transcription	Phonemic Transcription	Meaning
≠-V	[l̃əŋgro]	/ləŋgro/	'one-legged'
C-V	[cɪkli]	/cɪkli/	'sparrow'
CC-V	[d̃hɪŋgli]	/d̃hɪŋgli/	'doll'
V-V	[gəli]	/gəli/	'lane'
V-C	[elci]	/elci/	'cardemam'
V-≠	[ruma:l]	/rumal/	'handkerchief'

/l/ [l] It is a voiced, retroflex lateral. It occurs in the following positions.

C-V	[kəmlo]	/kəmlo/	'jaundice'
CC-V	[nə̃nd'lo:k]	/nə̃ndhlok/	'small'
V-V	[kho:lo]	/kholo/	'lap'
V-C	[bəlwa:n]	/bəlwan/	'strong'
V-#	[duka:l]	/dukal/	'famine'

#### Flaps:

/r r̥/ are voiced, lenis flaps. Here, there is a distinction of flat versus retroflex flaps.

- (a) Alveolar /r/
- (b) Retroflex /r̥/

Both of them are produced by a very rapid movement of their articulators. They are the flaps with a single beat.

- (a) The alveolar flap /r/ is produced when the tip of the tongue rapidly touches the alveolae and comes back to its position. It can be compared to a single vibration of a trill.
- (b) The retroflex flap /r̥/ is articulated by making one-beat closure of the underside of



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the tongue tip with the apico-palatal region when the tongue curls up and back. It can be described as an exceedingly short stop.

/r/ [r] It is a voiced, alveolar flap. It occurs everywhere except in the following positions:

# - C and C - #

#-V	[ra:s]	/ras/	'stick-dance'
C-V	[bəkro]	/bəkro/	'goat'
CC-V	[istri]	/istri/	'iron'
C-C	[tryo:]	/tryo/	'third'
V-C	[dərji]	/dərji/	'tailor'
V-V	[ta:ro]	/taro/	'star'
V-#	[je:r]	/jer/	'poison'

/r̥/ [r̥] It is a voiced, retroflex flap. It occurs in the following positions:

C-V	[səm̥ri]	/səm̥ri/	'kite'
CC-V	[t̥umb̥ro]	/t̥umb̥ro/	'gourd'
V-V	[gho:̥ro]	/gho:̥ro/	'horse'
V-C	[bər̥kho]	/bər̥kho/	'phelgm'
V-#	[cho:̥r]	/cho:̥r/	'plant'



### Fricatives:

/s h/ are two voiceless, fortis fricatives.  
They occur at the following places of articulations.

- a) Alveolar sibilant : /s/
- b) Glottal spirant : /h/

In H.B.D., while producing /s/, the tongue is more or less grooved by raising its edges. In articulating the voiceless glottal fricative /h/, the friction is very weak.

/s/ [s] It is a voiceless, alveolar fricative. It occurs in all the positions except finally after a consonant.

Occurrence	Phonetic Transcription	Phonemic Transcription	Meaning
#-V	[sa:n]	/san/	'sign by gesture'
#-C	[sne:h]	/sneh/	'affection'
C-V	[alsu]	/alsu/	'lazy'
CC-V	[pɔ̃njseri]	/pɔ̃njseri/	'five pound weight'
C-C	[pɔ̃rsyo]	/pɔ̃rsyo/	'food served at home'
V-C	[səslo]	/səslo/	'a rabbit'
V-CC	[səstrɔ̃]	/səstrɔ̃/	'weapon', 'tool'
V-V	[nə.so]	/nəso/	'intoxication'
V-#	[sə.s]	/səs/	'mother-in-law'

/h/ [h] It is a voiceless, glottal fricative. It occurs in the following positions.

#-V	[həja:r]	/həjar/	'thousand'
V-C	[sahsi:k]	/sahsik/	'adventurous'
V-V	[prəwahi]	/prəwahi/	'liquid'
V-#	[grə.h]	/grəh/	'planet'

Frictionless Continuants:

/w y/ are voiced, lenis frictionless continuants. They occur at the following points of articulation.

- a) Bilabial - /w/
- b) Palatal - /y/

/w/ [w] It is a voiced, bilabial, frictionless continuant. It does not occur medially between two consonants and finally after a consonant.

#-V	[wə.r]	/wər/	'husband'
#-C	[wya.j]	/wyaj/	'interest'
C-V	[patwi]	/patwi/	'eldest son'
V-C	[kūwri]	/kūwri/	'princess'
V-V	[kə.wi]	/kəwi/	'poet'
V-//	[ta:w]	/taw/	'fever'

/y/ [y] It is a voiced, palatal, frictionless  
continuant. It occurs everywhere except in  
the following positions.

i.e. #-C, C-C, C-#.

#-C	[ya:d]	/yad/	'remembrance'
C-V	[upyɔ:g]	/upyog/	'use'
V-C	[waydo]	/waydo/	'time bargain'
V-V	[di:yo]	/diyo/	'lamp'
V-#	[bhə.y]	/bhəy/	'danger'

### 1.35 Consonant Contrasts:

The distribution of each consonant and their contrasts is illustrated by giving minimal and sub-minimal pairs. Before illustrating the contrast of these single consonants in different positions, certain general remarks concerning consonant contrasts are given below. The relevant phonemic distinctions of H.B.D. consonants are based on the following factors:

#### I. Contrast of primary features:

- A. Point of Articulation
- B. Manner of Articulation
- C. Position of Velum.

#### II. Contrast of secondary features:

- A. Position of vocal cords i.e. voicing

## B. Retroflexion

## C. Aspiration

The minimal and sub-minimal pairs are listed below to show the contrast of consonants due to the above mentioned primary and secondary features. Whenever the exact pairs in all the positions are not available from the collected data, the nearest contrasting items are given.

I. Contrast of Primary Features:

## A. Point of Articulation:

## 1. Voiceless unaspirated stops: /p t ṭ c k/

## a) Initial contrast:

/pako/	'ripe'
/tako/	'cloth bundle'
/ṭako/	'a stitch'
/caku/	'a knife'
/kaka/	'paternal uncle'

## b) Medial contrast:

/kəpro/	'cloth'
/ḳetro/	'how much'
/khəṭlo/	'wooden bed'
/kəcro/	'dirt'
/ḳakro/	'pebble'

## c) Final contrast:

/pap/	'sin'
/pət/	'be settled!'
/pət/	'floor'
/pəc/	'digest!'
/pək/	'ripe!'

## 2. Voiceless aspirated stops: /ph th th ch kh/

## a) Initial contrast:

/phor/	'break!'
/thor/	'prickly shrub'
/thor/	'sweet offered to God'
/chor/	'plant'
/khor/	'defect'

## b) Medial contrast:

/raphro/	'a snake's hole'
/kothro/	'large cloth bag'
/gothlo/	'knot of veins'
/gokhlo/	'an arched cavity in wall'
/chichro/	'shallow'

## c) Final contrast:

/maph/	'forgive!'
/məth/	'toil!', 'work hard'



/məθh/	'horsegram'
/much/	'mustache'
/nəkh/	'nail'

3. Voiced unaspirated stops: /b d ḍ j g/

a) Initial contrast:

/bəl/	'strength'
/dər/	'a burrow every'
/ḍəl/	'grind!'
/jəl/	'hold', 'support'
/gəl/	'swallow'

b) Medial contrast:

/kobi/	'cabbage'
/kedi/	'slave'
/kodi/	'a sea-shell'
/kaju/	'cashewnut'
/pəgi/	'a watchman'

c) Final contrast:

/rəb/	'a porridge'
/sud/	'First bright fortnight of a month'
/səd/	'call'
/suj/	'swell!'
/sug/	'disgust'

## 4. Voiced aspirated stops /bh dh dh gh/

## a) Initial contrast:

/bhər/	'fill'
/dhər/	'offer!'
/dhor/	'cattle'
/ghər/	'a house'

## b) Medial contrast:

/khobhər/	'wait!'
/wədhər/	'get it increased!'
/mədhay/	'Get it framed!'
/wəghər/	'spicery', 'seasoning'

## c) Final contrast:

/mobh/	'cross beam in a roof'
/mədh/	'honey'
/mədh/	'frame'
/megh/	'rain'

## 5. Nasals: /m n n/

a) Initial contrast:<sup>11</sup>

/mərwə/	'a small mango'
/mərwə/	'healthy'

## b) Medial contrast:

/khami/	'want', 'lack of'
/khanũ/	'drawer', 'locker'
/khanũ/	'to eat'

## c) Final contrast:

/gəm/	'like!'
/gɛn/	'take!'
/gən/	'count!'

## 6. Laterals: /l l/

## a) Medial contrast:

/tolo/	'louse'
/tolo/	'a crowd'

## b) Final contrast:

/həl/	'walk!'
/həl/	'plough'

## 7. Flaps: /r r/

## a) Medial contrast:

/taro/	'a star'
/taro/	'a lock'

## b) /jor/ 'strength'

/jor/	'join!'
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## 8. Fricatives: /s h/

## a) Initial contrast:

/ser/	'city'
/her/	'now'

## b) Medial contrast:

/məsən/	'cemetery'
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/məhan/	'great'
---------	---------

## c) Final contrast:

/rəs/	'juice'
-------	---------

/grəh/	'a planet'
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## 9. Frictionless continuants: /w y/

## a) Initial contrast:

/wəd/	'dark fortnight of a lunar month'
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/yad/	'remembrance'
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## b) Medial contrast:

/səwal/	'question'
---------	------------

/siyal/	'fox'
---------	-------

## c) Final contrast:

/tāy/	'treatment'
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/tew/	'habit'
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## B. Manner of Articulation: /p ph b bh m w/

## 1. Bilabial consonants:

## a) Initial contrast:

/pur/	'flood'
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/phür/	'turn round!'
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/bər/	'fire!'
/bhər/	'fill!'
/mər/	'die!'
/wər/	'husband'

## b) Medial contrast:

/kopi/	'copy'
/kaphi/	'coffee'
/kobi/	'cabbage'
/khəbho/	'a shoulder'
/khami/	'a lack of'
/kəwi/	'a poet'

## c) Final contrast:

/səp/	'a snake'
/saph/	'clean'
/rəb/	'a porridge'
/sobh/	'look beautiful'
/sum/	'sleep!'
/sew/	'hatch!'

## 2. Alveolar consonants: /t th d dh n l r s/

## a) Initial contrast:

/tar/	'wire'
/thor/	'a prickly shrub'

/dor/	'guide'
/dhar/	'an edge'
/nar/	'see!'
/rar/	'shout'
/lar/	'saliva'
/sar/	'lesson'

## b) Medial contrast:

/reti/	'sand'
/sathi/	'company'
/ladi/	'a tile'
/sudhi/	'upto'
/soni/	'a goldsmith'
/sali/	'wife's sister'
/stri/	'a nose ring'
/rəsi/	'pus'

## c) Final contrast:

/wat/	'talk'
/bəth/	'an embrace'
/wəd/	'dark-fortnight of the lunar month'
/wədh/	'increase!'
/wan/	'colour of the skin'
/wal/	'beans'
/war/	'braid'
/was/	'a stink'



## 3. Retroflex Consonants : /ṭ tḥ ḍ dḥ ṇ ḷ ṛ/

## a) Initial contrast:

/ṭal/	'avoid!'
/tḥol/	'eat by beaks!'
/ḍal/	'branch'
/dḥal/	'a slope'

## b) Medial contrast:

/ḍuti/	'navel'
/ḍṭtho/	'saw!'
/ḍadi/	'Father's mother'
/ḍadhi/	'beard'
/ḍonũ/	'to milk'
/ḍolo/	'an eyeball'
/ḍəro/	'ball'

## c) Final contrast:

/waṭ/	'an anxiety', 'waiting'
/waḍ/	'fence'
/wiṭh/	'crow's excreta'
/wiṭdh/	'scold'
/waṇ/	'a ship'
/waḷ/	'hair'
/waṛ/	'sweep!'

## 4. Palatal consonants: /c ch j y/

## a) Initial contrast:

/cəkkər/	'giddiness'
/chəkkər/	'slap'
/jtkkər/	'obstinacy'
/car/	'four'
/chal/	'cotton sari'
/jat/	'caste'
/yad/	'remembrance'

## b) Medial contrast:

/poco/	'soft'
/pacho/	'again'
/paji/	'cunning'
/payo/	'a leg'

## c) Final contrast:

/əc/	'come'
/ich/	'desire!', 'wish!'
/əj/	'to-day'
/ay/	'is', 'yes'

## 5. Velar &amp; Glottal consonants: /k kh g gh h/

## a) Initial contrast:

/kəɾ/	'do!'
/khar/	'rancour'
/gar/	'abuse'
/ghəɾ/	'house'
/har/	'defeat', 'necklace'

## b) Medial contrast:

/dhoko/	'wooden hammer'
/tikho/	'hot in taste'
/dəgo/	'treachery'
/ghogho/	'crack'
/duho/	'couplets'

## c) Final contrast:

/nək/	'nose'
/nəkh/	'nail'
/nag/	'cobra'
/megh/	'rain'
/sneh/	'affection'

## 1. Oral Versus Nasal:

	Conso- nants	Initial contrast	Medial contrast	Final contrast
a.	/p/	/pat̪li/	/kəpar/	/rup/
	/b/	/bat̪li/	/kəbər/	/rəb/
	/m/	/mat̪li/	/kəmər/	/rəm/
b.	/ph/	/phen̪/	/raphr̪o/	/təraph/
	/bh/	/bhen̪/	/cəbh̪r̪o/	/dərəbh/
	/m/	/mən̪/	/cəm̪r̪o/	/dhərəm/
c.	/t/	/tər/	/pəti/	/mət/
	/d/	/dər/	/pəda/	/məd/
	/n/	/nar/	/peni/	/mən/
d.	/th/	/thor/	/sathi/	/bəth/
	/dh/	/dhar/	/sudhi/	/bodh/
	/n/	/nar/	/soni/	/bən/
e.	/t/		/lot̪i/	/wat̪/
	/d/		/lad̪i/	/wad̪/
	/n/		/lun̪i/	/wan̪/
f.	/th/		/d̪it̪ho/	/səth̪/
	/dh/		/d̪ad̪hi/	/səd̪h̪/
	/n/		/d̪in̪ũ/	/sən̪/

g.	/w/	/win/	/mawo/	/dhəɾəw/
	/m/	/min/	/mamo/	/dhəɾəm/
h.	/l/	/lar/	/wali/	/wal/
	/r/	/rar/	/wəri/	/war/
	/s/	/sar/	/wasi/	/was/
	/n/	/nar/	/wani/	/wan/
l.	/l/		/molo/	/pal/
	/r/		/moro/	/par/
	/n/		/monũ/	/pan/

Gloss:

/kəpar/	'a forehead'
/kəbər/	'a grave'
/kəmar/	'waist'
/cəmro/	'leather'
/cibhro/	'a musk melon'
/dadhɪ/	'a beard'
/dɪnũ/	'to give'
/dɪttho/	'saw'
/tər/	'float'
/tərəph/	'towards'
/thor/	'a prickly shrub'
/dər/	'a burrow every'

/dərəbh/	'a kind of grass'
/dhərəm/	'religion'
/dhərəw/	'satisfaction'
/dhar/	'an edge'
/nar/	'see!'
/pəti/	'husband'
/paṭli/	'a wooden seat'
/pan/	'we (inclusive)'
/par/	'obligation'
/pal/	'tame'
/peda/	'production'
/peni/	'a heel'
/phen/	'snake's hood'
/bəth/	'an embrace'
/bən/	'become!'
/batli/	'bottle'
/bodh/	'lesson'
/bhen/	'sister'
/mən/	'maund'
/mət/	'vote'
/məd/	'arrogance'
/mən/	'mind'
/matli/	'clay pot'
/mamo/	'maternal uncle'



/mawo/	'solidified milk'
/min/	'wax'
/monũ/	'to fascinate'
/moro/	'late'
/molo/	'tasteless'
/rəb/	'porridge'
/rəm/	'play!'
/raphro/	'a snake's hole'
/rar/	'shout'
/rup/	'beauty'
/ladi/	'a bride'
/lar/	'saliva'
/luni/	'vegetable grass'
/loti/	'a small goblet'
/wəri/	'a roof with the beam'
/wat/	'anxiety, waiting'
/wad/	'fence'
/wan/	'boat, ship'
/wan/	'skin's colour'
/wani/	'ash'
/war/	'braid'
/wal/	'beans'
/wali/	'dear'

/was/	'a stink'
/wasi/	'stale'
/win/	'select'
/səth/	'sixty'
/sədh/	'sail on ship'
/sən/	'jute'
/sathi/	'company, friend'
/sar/	'lesson'
/sudhi/	'upto'
/soni/	'goldsmith'

II. Contrast of Secondary Features:

A. Position of Vocal Cords: Voicing.

1. Voiceless Versus Voiced stops.

	Conso- nants	Initial contrast	Medial contrast	Final contrast
a.	/p/	/pətti/	/kopi/	/rup/
	/b/	/bətti/	/kobi/	/rəb/
b.	/ph/	/phui/	/maphi/	/saph/
	/bh/	/bhui/	/mobhi/	/sobh/
c.	/t/	/təriyo/	/mutər/	/jit/
	/d/	/dəriyo/	/mudəɭ/	/jid/

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d.	/th/	/thali/	/pəthro/	/pənth/
	/dh/	/dhani/	/pədhro/	/bəndh/
e.	/t/	/tando/	/rētiyo/	/lut/
	/d/	/dando/	/rediyo/	/lad/
f.	/th/	/thel/	/sātho/	/sūth/
	/dh/	/dhel/	/sādhu/	/sūdh/
g.	/c/	/cətko/	/səcco/	/rəc/
	/j/	/jətko/	/səjjo/	/rəj/
h.	/k/	/kagər/	/nəkəl/	/rok/
	/g/	/gagər/	/nəgər/	/rog/
i.	/kh/	/khəriyo/	/bərkhō/	/dukh/
	/gh/	/ghoriyo/	/pərgħo/	/dagħ/

Gloss:

/kəpar/	'a forehead'
/kəbər/	'a grave'
/kagər/	'paper'
/khəriyo/	'an ink pot'
/gagər/	'brass/copper pot'
/ghoriyo/	'a cradle'
/cətko/	'a sting', 'bite'

/jətko/	'electric shock'
/jit/	'victory'
/jid/	'obstinacy'
/tando/	'an amber'
/thel/	'push!'
/dagh/	'a stain'
/dando/	'a thick stick'
/dukh/	'pain'
/dhel/	'she-peacock'
/təriyo/	'bottom'
/thali/	'plate'
/dəriyo/	'a sea'
/dhani/	'poppercorns'
/pətti/	'a share'
/pəthro/	'stone'
/pədhro/	'straight-forward'
/pənth/	'a path'
/pərghe/	'an echo'
/phui/	'paternal aunt'
/bətti/	'light,' 'lamp'
/bəndh/	'shut!'
/bərkho/	'phelgm'
/bhui/	'a lady dancing for God'
/maphi/	'forgivance'

/mutər/	'urine'
/mudəl/	'entirely'
/mobhi/	'a family chief'
/rəc/	'compose'
/rəj/	'particles of dirt'
/rəb/	'porridge'
/rup/	'beauty'
/reḍiyo/	'a radio'
/rēt̪iyo/	'a spinning wheel'
/rok/	'hinder!'
/rog/	'disease'
/lad/	'caressing'
/lut/	'robe!'
/səcco/	'right'
/səjjo/	'well, healthy, unbroken'
/saph/	'clean'
/sākro/	'narrow'
/sātho/	'sugarcane piece'
/sād̪hu/	'wife's sister's husband'
/singro/	'horn'
/sūth/	'dry ginger'
/sūḍh/	'elephant's trunk'
/sobh/	'look beautiful'

B. Retroflexion:

1. Flat Versus Retroflex Consonants.

	Conso- nants	Initial contrast	Medial contrast	Final contrast
a.	/t/	/tāk/	/chittō/	/ghat/
	/ṭ/	/ṭāk/	/chəṭṭō/	/ghaṭ/
b.	/th/	/thor/	/mattō/	/həth/
	/ṭh/	/ṭhor/	/mṭṭō/	/həṭh/
c.	/d/	/dər/	/ladi/	/lad/
	/ḍ/	/ḍər/	/laḍi/	/laḍ/
d.	/dh/	/dhul/	/kāḍhiyo/	/mədh/
	/ḍh/	/ḍhal/	/koḍhiyo/	/məḍh/
e.	/n/		/juno/	/dhən/
	/ṇ/		/jiṇo/	/dhəṇ/
f.	/l/		/gəli/	/patəl/
	/ḷ/		/gəḷi/	/pataḷ/
g.	/r/		/jaro/	/pir/
	/ṛ/		/jaṛo/	/piṛ/

Gloss:

/kāḍhiyo/  
/koḍhiyo/

'a corpse carrier'  
'one who has leprosy'



/gəli/	'a lane'
/gəli/	'blue for washing clothes'
/ghat/	'a shape'
/ghat/	'danger'
/chəttə/	'a splash'
/chəttə/	'right side'
/jaro/	'a frying laddle'
/jaro/	'bowels'
/jino/	'thin'
/juno/	'old'
/tāk/	'button!'
/thor/	'a sweet puri for oblations'
/dər/	'fear!'
/dhal/	'a slope'
/tāk/	'nib'
/thor/	'a prickly shrub'
/dər/	'a burrow every'
/dhən/	'flock of cattle'
/dhən/	'money'
/dhul/	'sand'
/patəl/	'plate made of leaves'
/patal/	'region under the earth'
/pir/	'a Mohmedan saint'
/pir/	'afflict!'

/mættho/	'head'
/mædh/	'frame!'
/mædh/	'honey'
/mɪtt̪ho/	'sweet'
/lad/	'caressing'
/ladi/	'a bride'
/lad/	'dung of horse'
/ladi/	'a tile'
/hæth/	'obstinacy'
/hæth/	'hand'

C. Aspiration:

1. Unaspirated Versus Aspirated stops.

	Conson- ants	Initial contrast	Medial contrast	Final contrast
a.	/p/	/polko/	/chapo/	/tarap/
	/ph/	/phulko/	/sapho/	/təɾəph/
b.	/b/	/baji/	/suba/	/gəɾib/
	/bh/	/bhaji/	/səbha/	/gɪɾ bh/
c.	/t/	/təɾ/	/sətək/	/mət/
	/th/	/thəɾ/	/səthəɾ/	/ məth/
d.	/d/	/dudh/	/wando/	/məd/
	/dh/	/dhodh/	/wandho/	/mædh/

e.	/t/	/t̥tkro/	/m̥tti/	/chət/
	/th/	/t̥hekro/	/m̥tt̥ho/	/chəth/
f.	/d/	/d̥abbo/	/d̥adi/	/səd/
	/dh/	/d̥h̥abbu/	/d̥adh̥i/	/səd̥h/
g.	/c/	/cori/	/b̥aci/	/p̥ac/
	/ch/	/chori/	/p̥achi/	/puch/
h.	/k/	/kot̥ar/	/b̥ākro/	/n̥ək/
	/kh/	/khot̥ar/	/p̥ākh̥ri/	/n̥əkh/
i.	/g/	/g̥ūth/	/w̥agar/	/ug/
	/gh/	/g̥h̥ūt/	/w̥aghar/	/ugh/

Gloss:

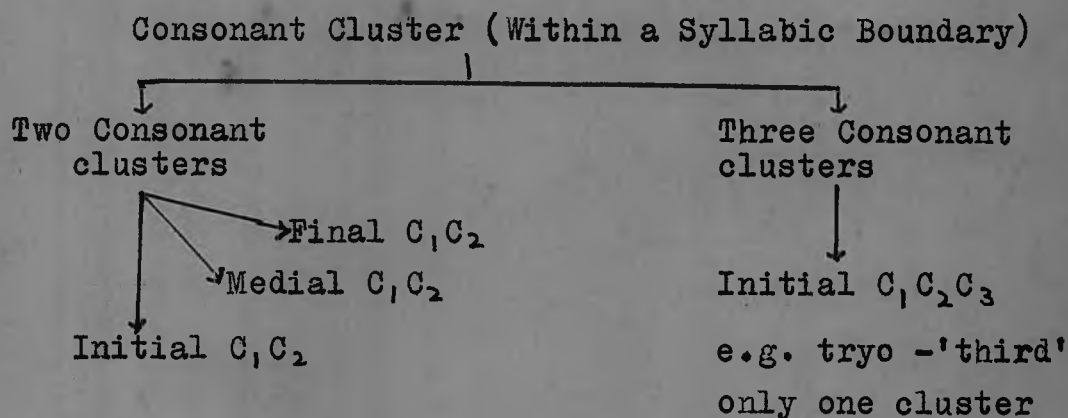
/ug/	'grow!'
/ugh/	'wipe!'
/kot̥ar/	'carve'
/khot̥ar/	'carve earth!'
/g̥arib/	'poor'
/g̥tr̥abh/	'kernel'
/g̥ūth/	'knit!'
/g̥h̥ūt/	'pulverize!'
/cori/	'a theft'
/chət/	'sprinkle!'

/chəth/	'month's sixth day'
/chapo/	'a news paper'
/chori/	'girl'
/t̥k̥ro/	'head-ornament'
/thekro/	'a jump'
/d̥abbo/	'tin'
/d̥adi/	'Father's mother'
/d̥adhi/	'beard'
/dh̥abbu/	'lid'
/t̥ər/	'float'
/t̥ərəph/	'towards'
/t̥ərap/	'jump at'
/th̥ər/	'layer'
/d̥udh/	'milk'
/dh̥odh/	'water-fall'
/n̥ək/	'nose'
/n̥əkh/	'a nail'
/p̥əc/	'digest!'
/p̥əchi/	'afterwards'
/p̥ākh̥ri/	'petal'
/p̥uch/	'question!'
/ph̥ulko/	'swollen chapati'
/b̥əci/	'kiss'
/b̥aji/	'a card game'

/bākro/	'bench'
/bhaji/	'Green leafy vegetable'
/mət/	'a vote'
/məth/	'toil!', 'to work hard'
/məd/	'arrogance'
/mədh/	'honey'
/mṭṭi/	'clay'
/mṭṭho/	'sweet'
/wəgar/	'play!'
/wəghar/	'seasoning of spices'
/wando/	'cockroach'
/wandho/	'huff'
/səd/	'call'
/sədh/	'sailon ship'
/sətək/	'about seven'
/səthər/	'thigh'
/səbha/	'meeting'
/sapho/	'a kind of turban'
/subo/	'ruler of a state'

### 1.36 Consonant Clusters:

In H.B.D. the term consonant cluster is applied to the uninterrupted succession of two or more consonants. i.e. It is a combination of two consonants uttered continuously within a syllabic boundary of a word ( $C_1C_2$ ). The can be classified as below:



#### 1.36.1 Two Consonant Clusters:

The two consonant clusters occur in word initial position i.e. immediately following, the juncture, in word medial position and in word final position i.e. immediately preceeding the juncture.

##### 1.36.11 The Initial Two Consonant Clusters:

There are only twenty-two types of initial two consonant clusters. Their first element ( $c_1$ ) and second element ( $C_2$ ) can be combined to make a cluster as follows.



First element	Second element
1. /k,g,t,d,dh,p,b,s,w/	/r/
2. /k,dh,n,b,w/	/y/
3. /k,b/	/l/
4. /d,s/	/w/
5. /g,s/	/n/
6. /s/	/k t/

Some general remarks about the occurrence of  
C<sub>1</sub>C<sub>2</sub> in initial position:

1. Initially, there are no homo-elemental consonant clusters.
2. Affricates never form an initial cluster either as a first or second element.
3. Except /n, s, w/, the first element of initial C<sub>1</sub>C<sub>2</sub> is always voiced or voiceless oral stop.
4. Except /dh/ as a first element with /y, r/, no other aspirated stop can form initial C<sub>1</sub>C<sub>2</sub> cluster either as a first or second element.
5. Except in /skul/ 'school' and /stəsən/ 'station' (apparently borrowed from English), the second element of initial C<sub>1</sub>C<sub>2</sub> cluster can be only with /n, y, r, l, w/.
6. Except /t/ in /stəsən/ 'station' (borrowed from English, no retroflex sounds occur in the initial C<sub>1</sub>C<sub>2</sub> cluster.

7. /w/ as a first element can form initial C<sub>1</sub> C<sub>2</sub> cluster only with /y, r/ but as a second element it forms cluster with /d, s/.
8. No nasals except /n/ as a first element with /g, s/ occur in initial C<sub>1</sub> C<sub>2</sub> cluster.
9. /l/ as a second element can form clusters only with stops /k, b/ as in /klas/ 'class' and /blu/ 'blue' which are borrowed from English.
10. /r/ forms initial cluster only as a second element with stops /k, g, t, d, dh, p, b/ and fricative /s, w/.

The Frequency Chart<sup>1</sup> of Initial Two Consonant Clusters of H.B.D.

	k	t	n	y	r	l	w	
k				2	3	1		6
g			1		1			2
t					11			11
d					1		1	2
dh				1	2			3
n				1				1
p					14			14
b				2	1	1		4
w				2	1			3
s	1	1	1		2		6	11
	1	1	2	8	36	2	7	57

Thus, there are twenty-two types of Initial C<sub>1</sub> C<sub>2</sub> clusters and they occur fifty-seven times in the words.

\*1 In all the following charts, the consonants listed in the vertical axis represent the first elements of the consonant clusters and those listed in the horizontal axis represent the second elements of the clusters. The number represents the frequency of the occurrence of the clusters.

The following are the examples of each type of initial C<sub>1</sub>C<sub>2</sub> clusters.

	Initial cluster	Example	Meaning
1.	/ky/	/kyaro/	'bed of flower'
2.	/kr/	/krodh/	'anger'
3.	/kl/	/klass/	'classroom'
4.	/gn/	/gnan/	'knowledge'
5.	/gr/	/grəh/	'planet'
6.	/tr/	/tri/	'thirty'
7.	/dr/	/drəsyə/	'sight'
8.	/dw/	/dwes/	'spite'
9.	/dhy/	/dhyan/	'care'
10.	/dhr/	/dhrakh/	'grapes'
11.	/ny/	/nyay/	'justice'
12.	/pr/	/prəkas/	'light'
13.	/by/	/byo/	'Second'
14.	/br/	/bramən/	'Brahmin'
15.	/bl/	/blu/	'blue'
16.	/wy/	/wyaj/	'interest on money'
17.	/wr/	/wrəsti/	'showers'
18.	/sk/	/skul/	'School'
19.	/st/	/stesən/	'Station'
20.	/sn/	/sneh/	'affection'
21.	/sr/	/srawən/	'Shravana month'
22.	/sw/	/swikar/	'accept'

1.36.12      The Final Two Consonant Clusters:

There are twenty types of final two consonant clusters. We find the following  $C_1C_2$  combinations in word final position:-

- A. The homoelemental clusters are      /kk, tt, tt/
- B. The stop+their homorganic aspirates /k<sup>h</sup>h, c<sup>h</sup>h/
- C. The hetero-elemental clusters:

First element	Second element
1. /ɲ/ (phonemically /n/)	/k, k <sup>h</sup> , g, g <sup>h</sup> /
2. /ɲ/ (phonemically /n/)	/c, j/
3. /n/	/d/
4. /n/	/t, t <sup>h</sup> , d, d <sup>h</sup> /
5. /m/	/p, b, b <sup>h</sup> /
6. /s/	/t/

General remarks about the occurrence of final  $C_1C_2$  clusters:

- 1. The homoelemental and the stop + homorganic aspirate clusters found in the final positions are only voiceless oral stops. /kk, tt, tt/ & /k<sup>h</sup>h, c<sup>h</sup>h/.
- 2. The second element of final  $C_1C_2$  clusters is always an aspirated or non-aspirated, voiced or voiceless oral stop. All stops except /t<sup>h</sup>, d<sup>h</sup>, p<sup>h</sup>/ are found as second element.
- 3. No aspirated stop can be the first element of final  $C_1C_2$  clusters.

4. The first element of final  $C_1C_2$  clusters can be either the voiceless, unaspirated stops /k, c, t, t/ and nasals /ŋ ɲ/ (phonemically /n/ and /n, n, m/ except /s/ in /st/.
5. All the nasals form final  $C_1C_2$  cluster with their homorganic stops as the second element.

The Frequency Chart of Final Two Consonant Clusters of H.B.D.

	k	kh	g	gh	c	ch	j	ɟ	ɗ	t	th	d	dh	p	b	bh	
k	1	1															2
ŋ	1	2	18	2													23
c						1											1
ɟ					1		5										6
t								3									3
n									4								4
t										4							4
n										4	1	9	8				22
m														1	1	1	3
s										2							2
	2	3	18	2	1	1	5	3	4	10	1	9	8	1	1	1	70

Thus, the above chart shows that there are twenty types of final  $C_1C_2$  clusters and they occur seventy times in the words final position.

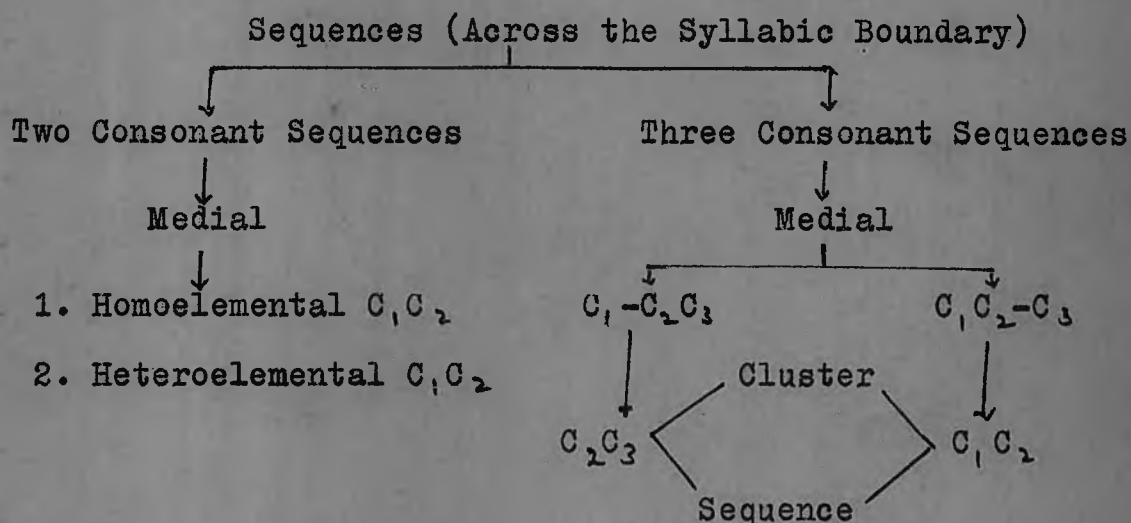
The following are the examples of each type of final C, C<sub>2</sub> clusters:

	Final cluster	Example	Meaning
1.	/kk/	/chəkk/	'astonished'
2.	/kkh/	/məkkh/	'fly'
3.	[ŋk] -/nk/	/tənk/	'trunk'
4.	[ŋkh] -/nkh/	/səŋkh/	'conch'
5.	[ŋg] -/ng/	/rəŋg/	'colour'
6.	[ŋgh] -/ngh/	/sungh/	'smell'
7.	/cch/	/icch/	'wish', 'desire'
8.	[ɟc] -/nc/	/sɪrpənc/	'Sirpanch'
9.	[ɟj] -/nj/	/pəɲj/	'five'
10.	/t̪t̪/	/jə̃t̪t̪/	'uncouth'
11.	/n̪d̪/	/kə̃n̪d̪/	'Sugar'
12.	/tt̪/	/bʰə̃tt̪/	'wall'
13.	/nt̪/	/ə̃nt̪/	'end'
14.	/nth̪/	/pə̃nth̪/	'way, road'
15.	/nd̪/	/sə̃pʰə̃lcə̃nd̪/	'apple'
16.	/ndh̪/	/sugə̃ndh̪/	'soent', 'fragrance'
17.	/mp̪/	/dʰə̃rtikə̃mp̪/	'earthquake'
18.	/mb̪/	/kut̪umb̪/	'family'
19.	/mbh̪/	/d̪ə̃mbh̪/	'brand'
20.	/st̪/	/d̪ost̪/	'friend'



### 1.36.13 The Medial Two Consonant Conjuncts:

There are two hundred and seventy eight types of medial  $C_1C_2$  Conjuncts in H.B.D. Out of them, the initial  $C_1C_2$  clusters /kr, kl, gn, gr, tr, dr, dhr, ny, pr, br, bl, wy, wr, sk, st, sn, sr, sw/ occurring in the medial position always remain clusters where as, the final clusters and all the other conjuncts are so divided that  $C_1$  belongs to one syllable and  $C_2$  belongs to another. Thus, they are called sequences across the syllabic boundary. The initial clusters not occurring in the medial position are /ky, dw, dhy, by/. The medial sequences can be classified as follows:



The following conjuncts are found in H.B.D. The initial  $C_1C_2$  clusters are underlined. The others are medial two consonant sequences:-

A Homoelemental medial  $C_1C_2$  sequences are -

/kk, cc, jj, tt, dd, tt, nn, pp, bb, yy, rr, ll, ww, ss/

B Stop + its homorganic aspirate are -

/kkh, ggh, cch, tth, ddh, tth, ddh, bbb/

C nasal + its homorganic stops are -

[ŋk, ŋkh, ŋg, ŋgh, ɲc, ɲj] /nt̪, nt̪h, nd̪, nd̪h, nt̪,  
nd̪, nd̪h, mp, mb, mbh/

D Oral stop + oral stop (other than mentioned above)-

/kc, kj, kt̪, kt̪, kd, kht̪, gth, gbh, ghdh, ck, cb,  
jk, jg, jd̪h, jp, jb, jbh, tk̪, tb̪, dk̪, dp̪, tk̪, te,  
td̪, dk̪, dg̪, dbh, dhp, pk̪, pkh, pgh, pt̪, pt̪, bk̪, bkh,  
bd̪/

E Stop + any nasal -

/kn̪, km̪, gn̪, cm̪, jn̪, jm̪, tn̪, dhn̪, tn̪, tm̪, thn̪, thm̪,  
dn̪, dhm̪, pn̪, pn̪/

F Any nasal + any other stop -

/nk̪, nk̪h, ng̪, nc̪, nj̪, nt̪, nt̪h, nd̪, nd̪h, nb̪, nk̪h, nt̪,  
nd̪, nd̪h, np̪, mk̪, mk̪h, mc̪, meh̪, mj̪, mt̪, mt̪, md̪/

G Any nasal + any other nasal -

/nm̪, mn̪/

H /kh̪, g̪, n̪, t̪, d̪, n̪, p̪, y̪, r̪, w̪, s/ + /y/

I /k̪, kh̪, g̪, gh̪, c̪, ch̪, j̪, t̪, th̪, d̪, dh̪, p̪, + /r/  
ph̪, b̪, bh̪, m̪, y̪, w̪, s/

J /k̪, kh̪, g̪, gh̪, c̪, ch̪, t̪, th̪, t̪, th̪, d̪, p̪, ph̪, + /r/  
b̪, bh̪, m̪, y̪, l̪, w̪, s/

K /k̪, kh̪, g̪, c̪, ch̪, t̪, th̪, t̪, th̪, d̪, p̪, ph̪, b̪, + /l/  
bh̪, m̪, y̪, r̪, w̪, s/

L /g̪, j̪, d̪, b̪, m/ + /l/

M /k, kh, g, j, t, th, d, n, t, th, dh, n, + /w/  
p, m, r, r, l, l, s/

N /k, g, n, t, n, r, l, l, h/ + /s/

O Consonants other than oral or nasal stops + oral stops -

/yd, yb, rk, rkh, rg, rgh, rc, rch, rj, rd, rt,  
rth, rd, rdh, rp, rb, rbh, rkh, rkh, rgh, rch, rj,  
rd, rdh, rb, rbh, lk, lg, lc, lt, ld, lb, wk, wt,  
wt, sk, sg, sc, st, st, sth, sd, sp, lk, lkh,  
lg, lc, lth, ld, ldh, lp/

P Consonants other than oral or nasal stops + oral stops -

/yn, ym, rn, rm, rn, rm, lm, wn, sn, sm, lm/

Thus, there are two hundred and seventy eight types of medial consonant clusters and they occur as below.

k	kh	g	gh	o	ch	j	t	th	d	dh	n	p	ph	b	bh	m	y	r	r	i	l	l	i	w	s	h
k 26	6			1	1	1	2			1	31	3					1	13	14	4	4			1	8	112
kh					1						8						4	2	2	1	1			1		19
g		1						1		2	6				1		4	1	5	2	1		3	2		29
gh										1	1							6	1							9
o	7			6	9						10			1		1		1	2	3						40
ch											1							1	4	1						7
j	2	1				2				1	10		1	1	1	5		4				1	2			32
t	18					8	8			1	21			1					1	10			1			69
th											1								2	1			1			5
d	3								3	1	3		1										2			13
dh											5															5
n	3	2	1		1	1	3	2	34	3	2			1			2						1	2		58
t	3			1							4	12	4	1		3	3	39	1	1			4	3		80
th						1					4					1		7	1	2			3			19
d	1	1								2	2				1		4	3	3	4	1					23
dh											2					1		4					3			11
n	7	7	22	3	5	17	1		1	1	3	11	29	9	5	3	5	2					1	5		137
p	3	2		1		5					9	1			2	6		1	5	8	5		1			49

Medial Two Consonant sequences in Compounds:

There are thirty-eight compounds having medial two consonant sequences. Out of them eight are not occurring across the word boundary. i.e. they are not formed due to compound formations. Sequences are already occurring in one or both the words involved in compound formation.

They are as follows:

- |                                       |  |
|---------------------------------------|--|
| 1. /karyəkram/ 'Programme'            | 5. /məcchimar/ 'fisherman'             |
| 2. /jənmaksər/ 'horoscope'            | 6. /mətthakut/ 'unnecessary arguments' |
| 3. /jənmastəmi/ 'Krishna's birth day' | 7. /suryastə/ 'sunset'                 |
| 4. /dhərtikəmp/ 'earthquake'          | 8. /suryodəy/ 'sunrise'                |

The other thirty compounds have the following sequences as shown in the chart.

	k	kh	c	j	ḍ	dh	n	p	bh	m	r	w	s	
k										1				1
g													1	1
gh						1								1
j	2							1	1	2				6
ṇ					1									1
t			1											1
th				1							1			2
dh								1		1		1		3
n		2	1					3						6
m							1					1		2
r								1						1
l								2		1		1	1	5
	2	2	2	1	1	1	1	8	1	5	1	3	2	30

No.	C, C <sub>2</sub>	Examples	Meanings	Frequency
1	/km/	/əhikmas/	'additional mouth'	1
2	/gs/	/prəyogsala/	'laboratory'	1
3	/ghdh/	/meghdhənus/	'rainbow'	1



4	/jk/	/rajkuwər/	'prince'	2
5		/rajkuwri/	'princess'	
5	/jp/	/rajpal/	'Governor'	1
6	/jbh/	/rajbhog/	'banquet'	1
7	/jm/	/rajmel/	'king's palace'	2
		/surajmukhi/	'sunflower'	
8.	/nd/	/lenden/	'monetary transaction'	1
9	/tc/	/sarətcuk/	'oversight'	1
10	/thj/	/sinathjibawa/	'God's name'	1
11	/thr/	/bathrum/	'bathroom'	1
12	/dhp/	/mədhpuro/	'beehive'	1
13	/dhm/	/mədhmækkhi/	'bee'	1
14	/dhw/	/budhwar/	'wednesday'	1
15	/nkh/	/kankhəjuriyo/	'centipede'	2
		/diwankhanū/	'drawing room'	
16	/nc/	/pəwəncəkki/	'windwheel'	1
17	/np/	/danpun/	'alms giving'	3
		/benpəni/	'girl friend'	
		/mənpeəsənd/	'of our liking'	
18	/mn/	/jamnəgər/	'Jamnagar'	1
19	/mw/	/somwar/	'Monday'	1
20	/rp/	/səkkərpara/	'sweet dish'	1
21	/lp/	/gūlpapri/	'sweet dish'	2
		/bhəlpuri/	'food dish'	
22	/lm/	/balməndir/	'nursery school'	1
23	/lw/	/māngəlwar/	'Tuesday'	1
24	/ls/	/māngəlsutrə/	'wedding necklace'	1

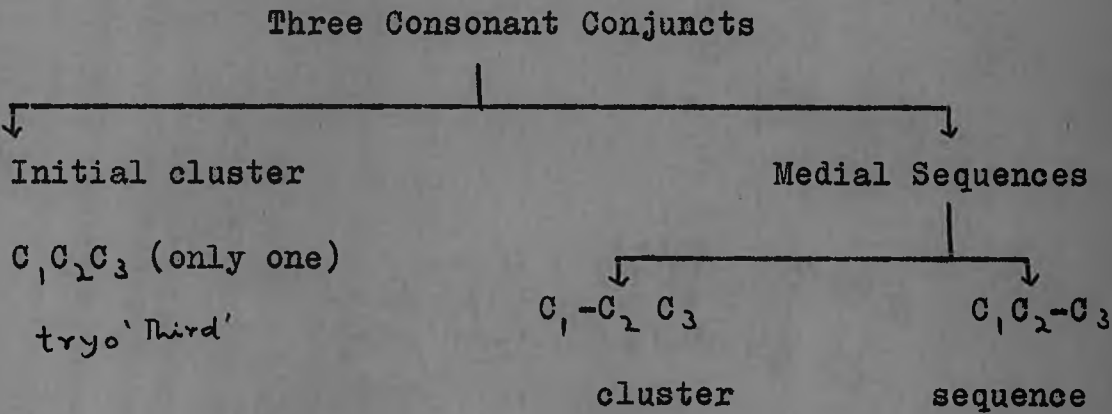
Medial Two Consonant Sequences in Duplicative Words:

The following four sequences occur in the duplicative words of H.B.D.

1.	/kj/	/r+kj+k/	'affication'	1
2.	/nd/	/mandmand/	'anyhow'	1
3.	/pt/	/taptip/	'fashionable'	1
4.	/mdh/	/dhamdhum/	'with pomp and show'	1
				<hr/> 4

1.36.2 Three Consonant Conjuncts:

They can be classified as follows:



Thus, the above chart shows that there is only one initial C<sub>1</sub>C<sub>2</sub>C<sub>3</sub> cluster and not a single final C<sub>1</sub>C<sub>2</sub>C<sub>3</sub> cluster in H.B.D. But there are altogether

forty-four medial  $C_1C_2C_3$  conjuncts and can be dealt with in four different classes:

1.36.21 1.  $C_1+C_2C_3$  cluster

Here,  $C_1$  is  $/[\eta]/$ ,  $t$ ,  $n$ ,  $m$ ,  $s/$  and  $C_2C_3$  are those initial clusters where the first element i.e.  $C_2$  is a stop +  $C_3$  -  $/r/$ .  
i.e.  $/k, g, t, d, dh, b/ + /r/$ .

There are following nine types of  $C_1-C_2C_3$  cluster combinations:

$C_1 - C_2 C_3$	Example	Meaning	Frequency
1. $/[\eta]kr/$	$/s\text{ə}nkr\text{r}\acute{a}t/$		1
2. $/[\eta]gr/$	$/angri/$	'finger'	2
3. $/ttr/$	$/s\text{ə}ttro/$		1
4. $/ntr/$	$/s\text{ə}ntro/$	'orange'	6
5. $/ndr/$	$/wandro/$	'monkey'	4
6. $/ndhr/$	$/g\text{t}ndhro/$	'dirty'	1
7. $/mbr/$	$/umbro/$	'treshold'	1
8. $/skr/$	$/aiskrim/$	'Ice-cream'	1
9. $/str/$	$/istri/$	'iron'	3

$C_1 \backslash C_2 C_3$	/kr/	/gr/	/tr/	/dr/	/dhr/	/br/	
[ŋ]	1	2					3
/t/			1				1
/n/			6	4	1		11
/m/						1	1
/s/	1		3				4
	2	2	10	4	1	1	20

1.36.22 2.  $C_1 C_2$  cluster +  $C_3$

Here  $C_1 C_2$  are those final clusters where the first element  $C_1$  is /[ŋ] ɲ] n ɲ m/ and the second element  $C_2$  is their homorganic stops - /kh, g, gh, c, j, t, d, dh, d, dh, b, bh/. And  $C_3$  is /k, g, n, n, m, y, r, r, l, l, w, s/.

The following are the thirty one examples of  $C_1 C_2$  cluster +  $C_3$ .

$C_1 C_2 - C_3$	Examples	Meanings	Frequency
1. / [ŋ] khɲ/	/səŋkhɲi/	'shrew'	1
2. / [ŋ] gn/	/tʰŋgno/	'dwarf'	7
3. / [ŋ] gr/	/singro/	'horn'	6
4. / [ŋ] gl/	/dʰingli/	'doll'	2

5.	/[ɣ] ghn/	/sunghnũ/	'smell'	1
6.	/[ɣ] ghw/	/monghwari/	'dearness'	1
7.	/[p] ck/	/pənckes/	'Police statement'	1
8.	/[p] jn/	/wanjni/	'childless lady'	3
9.	/[p] jm/	/pənjmo/	'fifth'	1
10.	/[p] jy/	/sənjya/	'evening'	1
11.	/[p] jr/	/pinjro/	'cage'	1
12.	/[p] jr/	/kunjri/	'female lapwig'	1
13.	/[p] jw/	/khənjwaynũ/	'to scratch'	2
14.	/[p] js/	/pənjseri/	'Five Pound weight'	1
15.	/ntr/	/ghəntri/	'bell'	1
16.	/ndn/	/khandni/	'iron mortar'	1
17.	/ndm/	/mandmand/	'anyhow'	18
18.	/ndy/	/məndyo/	'went on'	1
19.	/ndr/	/pəndro/	'fifteen'	1
20.	/ndr/	/pəndro/	'leaf'	4
21.	/ndl/	/həndlo/	'cooking earthen pot'	1
22.	/ndw/	/mandwo/	'canopy'	1
23.	/ndhl/	/nəndhlok/	'small'	1
24.	/ndk/	/gəndki/	'stink'	1
25.	/ndg/	/jindgi/	'life'	1
26.	/ndn/	/gundnũ/	'to trample'	4
27.	/ndn/	/candni/	'moonlight'	1
28.	/ndhn/	/rəngnũ/	'to cook'	4
29.	/mbr/	/tumbro/	'gourd'	3

30. /mbl/                      /ambli/                      'tamarind'                      1  
 31. /mbhl/                      /thəmbhlo/                      'pillar'                      1

$\begin{matrix} C_3 \\ C_1 C_2 \end{matrix}$	k	g	n	n	m	y	r	r	l	l	w	s	
[ŋkh]			1										1
[ŋg]			7										7
[ŋgh]			1								1		2
[jɛ]	1												1
[jɪ]			3		1	1	1	1			2	1	10
/nt/								1					1
/nd/			1		1	1	1	4	1		1		10
/ndh/										1			1
/nd/	1	1	4	1									7
/ndh/			4										4
/mb/								3	1				4
/mbh/									1				1
	2	1	21	1	2	2	2	9	3	1	4	1	49



1.36.23 3. - C<sub>1</sub>C<sub>2</sub> sequence + C<sub>3</sub>:

Here, C<sub>1</sub>C<sub>2</sub> are the three medial sequences

/ns, yr, cch/ and C<sub>3</sub> is /k, n/

i.e. /ns/, /yr/ + /k/ and /cch/ + /n/.

	C <sub>1</sub> C <sub>2</sub> -C <sub>3</sub>	Examples	Meaning	Frequency
1	/nsk/	/sənskar/	'culture'	1
2	/yrk/	/bhṭyrko/	'coarsely/ ground grain'	1
3	/cchn/	/icchnũ/	'to wish'	1

1.36.24 4 - C<sub>1</sub> + C<sub>2</sub>C<sub>3</sub> sequence:

There is only one such C<sub>1</sub>C<sub>2</sub>-C<sub>3</sub> conjunct in the whole data. Here C<sub>1</sub> is /r/ and C<sub>2</sub>C<sub>3</sub> is the medial sequence /sy/ i.e. /r/ + /sy/ = /rsy/

1. /rsy/	'pursyo'	'food served at home'	1
----------	----------	-----------------------	---

1.36.3 C<sub>1</sub>C<sub>2</sub>C<sub>3</sub> Conjuncts in Compounds:

In C<sub>1</sub>C<sub>2</sub>C<sub>3</sub> Consonant conjuncts, there are five conjuncts occurring in the compound formations.

The two in 1. /wərwandri/ 'bat' and

2. /dharmasastra/ 'scriptures' are

not across the word boundary but the other three, the conjuncts are divided into two parts - one part occurring

with the first word and the second part with the second word. They again fall into two classes.

1.  $C_1 C_2$  cluster +  $C_3$ :

- |          |              |                     |
|----------|--------------|---------------------|
| a. /nck/ | /pənc̣ḳes/  | 'Police statement'  |
| b. /njs/ | /pənj̣ṣeri/ | 'five pound weight' |

2.  $C_1 + C_2 C_3$

- |          |           |             |
|----------|-----------|-------------|
| a. /skr/ | /aiskrim/ | 'Ice-cream' |
|----------|-----------|-------------|

1.36.4  $C_1 C_2 C_3$  Conjunct in Duplicative Word:

One  $C_1 C_2 C_3$  conjunct also occur in the duplicative word. It also falls into  $C_1 C_2 + C_3$  class.

- |             |              |          |
|-------------|--------------|----------|
| e.g. /nḍm/ | /manḍmanḍ/ | 'Anyhow' |
|-------------|--------------|----------|

1.37 Gemination:

The homoelemental sequence is called the gemination. In H.B.D. gemination is not phonemic though we get minimal pairs - such as

- |       |         |              |
|-------|---------|--------------|
| V - V | /rəsi/  | 'pus'        |
|       | /rəssi/ | 'rope'       |
| - #   | /chək/  | 'about six'  |
|       | /chəkk/ | 'astonished' |

because phonetically, a vowel before gemination is a short vowel and before a single consonant, a vowel is long. Thus, it is predictable.

1.38 Juncture:

In H.B.D. juncture, a supra-segmental phoneme is phonemic. It can be illustrated by the following examples.

- |    |            |                         |
|----|------------|-------------------------|
| 1. | /unaro/    | 'summer'                |
|    | /u naro/   | 'see that'              |
| 2. | /paghri/   | 'turban'                |
|    | /pa ghəri/ | 'a quarter of a second' |

1.39. The Syllabic Structure of H.B.D.:

Phonologically, a word in H.B.D. is an utterance with no juncture in between, but with a juncture to follow and precede it. Thus, the number of syllables in a given word may be stated on purely phonetic grounds, the peaks of syllables being indentical with the peaks of sonority.

As mentioned before in (1.32), only vowels have syllabicity in H.B.D. So the syllable in H.B.D. may be conveniently described as consisting of a nucleus in a single vowel (v) or a vowel cluster (Vv). Every syllable consists of a peak of sonority and may have either an onset or a coda or both or none. Vowel and a cluster or vowels, by themselves, also form a word. The preceding and following elements of a nuclei can be consonants or two consonant clusters. As a three consonant cluster

occurs only once in the initial position but never in final position, it occurs as the onset of the syllable but not as the coda. In short, every H.B.D. syllable has at least a vowel or a vowel cluster as the peak of sonority, with an optional onset of one, two or three consonants and an optional coda or one or two consonants.

The canonical form of the syllable thus available is as follows:-

$\pm c \pm c \pm c + V \pm v \pm c \pm c$

i.e. (c) (c) (c) V (v) (c) (c)

1.39.1

The study of syllabic structure of monosyllabic words in H.B.D. offers the following different patterns of syllables.

No.	Permissible combinations	Examples and Meanings	Frequency
1.	V	/i/ 'he, she, it, this'	2
2.	cV	/pe/ 'father'	52
3.	ccV	/tri/ 'thirty'	6
4.	cccV	/tryo/ 'third'	1
5.	Vc	/əth/ 'eight'	23
6.	Vcc	/ənt/ 'end'	2
7.	cVcc	/dəndh/ 'tooth'	46
8.	ccVcc	/prant/ 'province'	1
9.	ccVc	/krur/ 'cruel'	16
10.	cVe	/kən/ 'ear'	525
11.	V <sub>o</sub>	/āu/ 'I'	1
12.	cV <sub>o</sub>	/loi/ 'blood'	23
13.	cV <sub>o</sub> c	/kəir/ 'to bite'	4
14.	ccV <sub>o</sub>	/trei/ 'Twenty three'	1
		Total	703

An above chart shows us, in positive terms, the types of possible combinations of phonemes occurring in H.B.D. monosyllabic words. It implies that no other

combinations can occur in a monosyllabic word. The syllable structures listed above may function as constituent syllables for forming polysyllabic words. The polysyllabic words are disyllabic, trisyllabic, tetrasyllabic and pentasyllabic words. Thus, a monomorphemic word in this dialect contains at least one syllable and at the most four syllables.

1.39.2 The following are the types of syllabic structures and their frequency in the polysyllabic words.

1.39.21 The types of Disyllabic Structures:

No. of Types	Syllabic Structure	Examples and their meanings	Frequency
1.	cevcce	/drəsyə/	5
2.	cevccevc	/wyakrən/ 'grammar'	1
3.	cevcv	/kyaro/	5
4.	cevcce	/prəkəs/ 'light'	9
5.	cvcccv	/pinjro/ 'cage'	52
6.	cvcccevc	/sənskar/	5
7.	cvececvce	/mandmand/	1
8.	cvccv	/kutro/ 'dog'	570
9.	cvccvy	/sippəi/ 'policeman'	5
10.	cvccevc	/kəsrət/ 'exercise'	192
11.	cvececvce	/durgəndh/ 'bad smell'	3
12.	cvcv	/gupha/ 'cave'	398
13.	.		



13.	cvcvṽ	/bhojəi/	'Brother's wife	16
14.	cvcvc	/kəbat/	'cupboard'	389
15.	cvcvcc	/l̥t̥wing/	'clove'	11
16.	cvv	/kuo/	'well'	3
17.	cvvc	/ruab/		1
18.	cvṽccv	/doitro/	'daughters son'	2
19.	cvṽcvc	/wəisnəw/	'Vaishnava'	1
20.	cvṽcv	/gəidho/	'old	11
21.	evṽcvc	/koiwar/	'sometimes'	14
22.	vcccv	/angri/	'finger'	5
23.	vccv	/əndho/	'blind'	37
24.	vccvv	/ekkəi/	'twenty one'	4
25.	vccvc	/undər/	'rat'	29
26.	vccvcc	/ərbəng/	'wild'	1
27.	vcv	/āsu/	'tears'	21
28.	vcvṽ	/unəi/	'nineteen'	1
29.	vcvc	/umar/	'age'	48
30.	vcvcc	/anənd/	'happiness'	2
31.	vṽccvcc	/aiskrim/	'Ice-cream'	1
32.	vṽcv	/oiro/	'room'	2
Total				1845

1.39.22 The Types of Trisyllabic Structures:

1.	cvcvccvcv	/Trambiyo/	'copper coin'	1
2.	ccvccvcv	/prəyət̪nə/	'effort'	2
3.	ccvccvcv	/prəwahi/	'liquid'	2

4.	ceveveve	/prəmanik/	'noble'	2
5.	ceveve	/prəmək/	'president'	2
6.	cevevevev	/khənjwaynũ/	'to scratch'	1
7.	cevevevev	/cəndrəma/	'moon'	4
8.	cevevevev	/wərwandri/	'bat'	1
9.	cevevevev	/mədhmakkhi/	'bee fly'	24
10.	cevevevev	/karyəkrəm/	'programme'	8
11.	cevevev	/kothmīri/	'coriander leaves'	96
12.	ceveveve	/meghdhanus/	'rainbow'	16
13.	cevevevev	/dhərtikəmp/	'earthquake'	3
14.	cevevevev	/tərwəiyo/	'swimmer'	2
15.	cevevevev	/wəjəntərə/	'musical instruments'	3
16.	cevevev	/rəməkṛa/	'toys'	27
17.	ceveveve	/wəjəndar/	'heavy'	15
18.	cevevevev	/səphəlcənd/	'apple'	1
19.	cevevev	/kəjiyo/	'quarrel'	218
20.	ceveveve	/gəribəi/	'poverty'	1
21.	ceveveve	/kəbutər/	'dove', 'pigeon'	36
22.	ceveve	/səruat/	'beginning'	1
23.	cevevevev	/rəsoiyo/	'a cook'	5
24.	cevevevev	/nəirutyā/	'South west'	1
25.	cevevevev	/wəurani/	'bride'	5
26.	cevevevev	/məiyarəṇ/	'milk woman'	1
27.	vevevev	/istapri/	'stopper'	2
28.	veveveve	/injiksən/	'Injection'	1
29.	vevevev	/əngutho/	'thumb'	21

30.	veevcevc	/ispital/	'hospital'	1
31.	vevcecv	/ogəntri/	'twenty-nine'	1
32.	vevcecv	/aməntɾən/	'invitation'	1
33.	vevcecv	/əsəktə/	'week'	8
34.	vevcevc	/ədhikmas/	'additional month'	4
35.	vevev	/unaro/	'summer'	31
36.	vevev	/ədhirəi/	'hastiness'	2
37.	vevevc	/ənenas/	'pineapple'	8
38.	vevvcv	/əgauthi/	'before hand'	1
Total				563

1.39.23 The Types of Tetrasyllabic Structures:

1.	cevcvcevcv	/swətəntɾəta/	'independence'	1
2.	cevcvcevcv	/prəyogsala/	'laboratory'	1
3.	cevcvcevcv	/məŋgəlsutrə/	'wedding necklace'	1
4.	cevcvcevcv	/jənmastəmi/	'Krishna's Birthday'	2
5.	cevcvcevcv	/dhərməsastrə/	'religious scriptures'	1
6.	cevcvcevcv	/bhagyəsali/	'lucky, 'fortunate'	3
7.	cevcvcevcv	/pustəkəlay/	'library'	2
8.	cevcvcevcv	/mɪtt̪həiwaro/	'Sweets seller'	1
9.	cevcvcevcv	/surəjmukhi/	'sun flower'	5
10.	cevcvcevcv	/tirəskaynũ/	'to hate'	1

11.	cvcvcvccvc	/bejəwabdər/	'irresponsible'	1
12.	cvcvcvcv	/gaməriyo/	'villager'	17
13.	cvcvcvcvc	/jesikt̪sən/	'Hail! Krishna'	1
14.	cv̥vcvcvcv	/pəisewaro/	'wealthy'	1
15.	vccvcvcv	/əthwariyo/	'week'	4
16.	vcvccvcv	/əʈəkcalo/	'mischievous'	1
17.	vcvccvvcv	/ekəlsuiro/	'Solitude loving'	1
18.	vcvcvcv	/əbhagiyo/	'unfortunate'	3
Total				47

1.39.24 The Types of Pentasyllabic Structures:

1.	cvccvcvcvcv	/kankhəjuriyo/	'Centipede'	1
2.	cvcvccvcvcv	/sinathjibawa/	'God's name'	1
3.	ovcvcvcvcv	/camaciriyo/	'Bat'	1
Total				3

## 'References and Notes'

1. Bloch & Trager's charts of vowels and consonants symbols are followed through out the thesis. These charts do not include the allophonic variants. They will be described later on with the phonemes.  
  
Bloch (Bernard) & Trager (George L.) - "Outline of Linguistic Analysis" (1942). Linguistic Society of America - Baltimore. Table 1- Vowel symbols - P.22. Table 2 & 3 - Consonant symbols - P. 26 & P. 28.
2. Though /i e a o u/ are always half-long, they are not written with one dot length after them for the sake of convenience and symmetry. The central, unrounded, low vowel /a/ is always, hereafter, written as /a/.
3. /č ǰ ċh/ are affricates but they are written as /c j ch/ for the sake of the typist's convenience.  
  
/r/ & /r̥/ are both flap sounds and not trills as mentioned in Bloch & Trager.
- 4.& 5. "If a syllable ends in a vocoid or diphthong, with no contoid following the same syllable i.e. if the syllable has no coda or interlude at the end , it is known as a free (open) syllable, but if there are one or more contoids in the syllable after the vocoid i.e. if a coda or interlude follows the center of the syllable , then the syllable is called checked (closed)".  
  
Hall (Robert A.) (Jr.) - "Introductory Linguistics", (1969) Part I: 'The Description of Language'. ~~11-11~~

- 11 - The syllable. Motilal Banarsidass - Delhi.  
First Indian Ed. P. 63.
6. ---- "the vocoids which are not acting as syllabic-centers are termed semi-vocoids if they do not involve audible friction, or semi-contoids if they do".  
Hall (Robert A.) (Jr.) - 'Ibid' Part I: 9- vocoids (P.51).
7. The conditions of occurrence for /e: a: o: u: ə:/ are same as those given for /i:/. Thus, they are not dealt in detail with all the above vowels. So, hereafter, only the syllabic structures are mentioned and exemplified.
8. Hall (Robert A.) (Jr.) - Ibid - Part I:  
15 - Vowel Patterns - P. 84 - 92.
9. In the phonetic transcription, a circular dot below [i̯] is used to show extra-short length, a single dot [i̥] after a vowel, to show half-length and a colon [i:] after a vowel to show full length.
10. a The cononical forms given in this section represent all the structures of H.B.D. vowels in general. For the cononical shapes of each individual vowel phoneme, refer to the section 1.23 'the description of vowels and their allophones' under each vowel separately.



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11. As retroflex nasal /ṇ/, lateral /ḷ/ and flap /ɾ/ do not occur in initial position, gaps are left while giving the minimal or subminimal pairs to show contrast.

## Part - II

G R A M M A R

O

O.0 Introduction to Syntactic Analysis

The syntactic analysis of Halai Bhatia Dialect (H.B.D.) has been presented in this work on the basis of tagmemic model originally proposed by Kenneth L. Pike (The Hague, Mouton and Co., 1967) and later modified and elaborated by Walter A. Cook, S.J. (1969) in his book 'Introduction to Tagmemic Analysis'.

Tagmemic analysis is a set of procedures for the description of language and the tagmeme is a basic grammatical unit mapped into string-type constructions located at five specific levels of the grammatical system viz the sentence, clause, phrase, word and morpheme. The correlation of tagmemes in the construction of tagmemes at higher levels and its constructions in terms of tagmemes of a lower level can be shown by the following diagram.

Sentence Level

(Constituting clauses and intonation)

constituents: Base + Intonation.

Clause Level

(Constitutes of phrases)

constituents: Subject+Object+Adjuncts+Predicate

### Phrase Level

(Constituents of words arranged into phrase types)

constituents: Noun, Adjective, Adverb, Verb

### Word Level

(Constitutes of stems, derivatives, inflections)

constituents: Root, Affixes, Stems

### Morpheme Level

The ultimate level of analysis.

(Constitutes of constructionless lexicon which form the terminal string of any construction).

## 0.1 The Definition of Tagmeme:

The unit in tagmemic analysis is the tagmeme, the correlation of a functional slot. The tagmeme is not merely a form unit, as in other grammatical models but a composite of function and form. Thus, it can be defined as 'the correlation of a grammatical function, or slot, with the class of mutually substitutable items that fill that slot'. (Elson and Pickett, 1962:57).

### 0.1.1 Definition Elaborated:

0.1.11 Slot: A slot is a position in a construction frame. Functional slots are positions in construction frames which define the role of linguistic forms in the construction, relative to other parts of the same construction. The slot functions are grammatical

relationships. Function slot may be identified by (a) position, (b) proportion and (c) meaning. The slot is defined by structural meaning, that is, the meaning which is added to the lexical items filling the slot, over and above the lexical meaning. The structural meaning is indicated by the choice of slot labels as 'subject', 'object' etc.

- 0.1.12 Filler Class: The filler class is the list of all the items that fill the functional slot. These items are mutually substitutable within the slot. This filler class is a distribution class and whatever fills the slot belongs to the distribution class, no matter its form. These fillers are sorted into form classes, symbols for the form classes are assigned and further analysed as tagmemes at a different level of construction. e.g. In the subject slot, the fillers may be nouns, pronouns, noun phrases, clauses etc.

0.1.13 The correlation of the Slot and Filler Class:

The tagmeme is neither a functional slot nor a filler class i.e. form, but a correlation of both slot and class, function and form. The tagmemic system is maximally explicit in the naming process. Both, function and form are named in a notation such as S:N, read as: 'subject slot filled by a noun phrase'. Thus, tagmemes are function - form correlatives which are distributed

in the constructions of the language.

0.2      The Syntagmeme:

In tagmemic analysis, the basic unit of analysis is a tagmeme - a correlation of a functional slot with a filler class - which again is a class of many tagmas having the same description of meaning, form and distribution (MFD). Thus, the two tagmas having the same functional meaning though the fillers of the slots may be different such as S:N (a subject slot filled by a noun phrase) and S: pn (a subject slot filled by a pronoun) are combined together to form the tagmeme S:N/pn.

When the tagmeme units are string together in a construction (which is a unit of a higher level) it is called a syntagmeme. It is defined as 'a potential string of tagmemes, whose manifesting sequence of morphemes fills a grammatical slot (Elson & Pickett, 1962:59). The whole syntagmeme is analysed as a string of many constituent tagmemes. It is viewed as a potential string consisting of optional as well as obligatory constituent tagmemes on the basis of which the syntagmeme can be seen as an unending string where any number of tagmemes can be added wherever it is possible. That is, it is an open-ended construction. On the other hand, it can disallow any meaningless construction of tagmemes

producing an ungrammatical string. The symbols for showing the function - form correlation at different levels has been included in Appendix under the heading of 'Abbreviations'. The text of analysis also includes many formulations of syntagmemes which have generally been supplemented with 'Read' descriptions. Here below is an example of a tagmemic formulation:

$$tCl = (+S:N + O:N + P:tv) \pm :Loc$$

Read: The (Syntagmeme) transitive clause consists of an obligatory subject slot filled by a noun phrase, an obligatory object slot filled by a noun phrase, an obligatory predicate slot filled by a transitive verb phrase and an optional location slot filled by a locative which takes its place either before or after the core syntagmeme of (S+O+P).

The core consists of obligatory slots and the core of any syntagmeme is called its 'nucleus'. All the other tagmemes in a syntagmeme are optional and are called the 'peripheral' tagmemes.

### 0.3

#### Levels and Hierarchy in Tagmemic Analysis:

In tagmemics, the 'unit' is the tagmeme - a correlation of function and form, the 'construction' is a potential string of tagmeme units - the syntagmeme; and the system is the grammatical hierarchy, arranged in a series of systematic levels.



### 0.3.1 Levels of Grammar:

In tagmemics, levels above the sentence are of considerable importance so as to analyse sentences in larger contexts but here, the five typical levels of grammar taken into consideration are as follows from higher to lower - (S-C-P-W-M).

0.3.11 Sentence Level: comprising of clause; not a tagmeme of any higher level construction, composed of bases, margins and intonation.

0.3.12 Clause Level: comprising of phrases; tagmas of 'sentence' constructions and composed of subjects, predicates, objects and adjuncts.

0.3.13 Phrase Level: comprising of words, tagmas of 'clause' level constructions and composed of head and modifiers.

0.3.14 Word Level: comprising of morphemes, tagmas of 'phrase' level constructions and composed of roots and derivations.

0.3.15 Morpheme Level: minimum level, tagmas of 'word' level constructions - without any lower tagmas.

### 0.3.2 Hierarchy of Grammatical Levels:

The hierarchy of S-C-P-W-M levels, in a normal syntagmeme - tagmeme correlation of two adjacent levels is called the natural mapping. Although the normal processes of grammar call for a mapping of lower level

constructions into higher levels, there are also a typical cases of mapping where the level hierarchies are broken. They are as under:

- 0.3.21 Level Skipping: It is the omission of a level in proceeding from higher to lower. e.g. a word in a clause.
- 0.3.22 Layering: It is the inclusion of a construction at the same level. e.g. a phrase within a phrase.
- 0.3.23 Loop Back: is inclusion of a higher level construction in the slot of a lower level construction.

The hierarchical relations between levels can be shown in a chart as below:

1. Tagmemic Fillers	Level Skipping	Normal Mapping	Layering at a level	Back-looping
1. Above the sentence	C	S		
2. At sentence level	P	C	S	
3. At clause level	W	P	C	S
4. At phrase level	M	W	P	C
5. At word level		M	W	P

0.4 In addition to the sequential arrangement of nuclear as well as optional tagmemes in a syntagme, the syntagmemic constructions present another mechanism by which the syntagmemes could be lengthened (theoretically) indefinitely. The process by which this is

possible is called a 'recursive transform'.

0.4.1 Recursive transforms are found at the same level. Layering could be recursive and it demands a rule of the type  $X \rightarrow X + Y$ , where the same symbol occurs on both sides of the arrow. A non-recursive layering has the rule of the type  $X \rightarrow Y + Z$ .

0.4.2 The second recursive arrangement is that of co-ordination. Coordinate constructions are open-ended at almost all levels except the word level, where morphemes are combined into words. Here, there is no limit to their expansion possibilities. A typical formulation of a recursive co-ordination at the level of phrase would be like this:

$$S : N_1 + N_2 + N_3 \dots\dots\dots + C:c + N_n$$

Read: The subject slot is filled by noun phrases 1 to n (the unspecified number) with a co-ordinating slot filled by a co-ordinator before the  $n^{\text{th}}$  (last) noun phrase.

0.5 To summarise the tagmemic theory, we can elucidate the four insights as pointed by Longacre in his article 'Some Fundamental Insights of Tagmemics' (Language, 41:65-66, 1965).

0.5.1 The concept of tagmeme, where the grammatical function (slot) correlates with a set of manifesting items (filler class) is the first insight of tagmemics (Longacre, 1965 : 65).

0.5.2           The concept of syntagmeme, as a 'functionally contrastive string on a given level', comprising many tagmas of the lower level (which in turn are syntagmemes comprising tagmemes of a lower level) is the second insight of tagmemics (Longacre, 1965 : 70).

0.5.3           The concept of 'structural levels, arranged in explicit systemic hierarchy' is the third fundamental insight of tagmemics (Longacre, 1965 : 72)

0.5.4           The typical (normal mapping) and a typical mappings (as level skipping, layering and back-looping) of structures in a field is the fourth fundamental insight in tagmemic grammar (Longacre, 1965 : 75).

The syntactic analysis of H.B. in the subsequent pages have been based on the tagmemic model just described. The analysis has been given in accordance with the levels of grammar.

## Sentence Level Analysis

### 1.0. Introduction:

The sentence has been defined by Bloomfield as "an independent linguistic form, not included by virtue of any grammatical construction in any larger form". (1933 : 170). This has been restated by Hockett as a "constitute which is not a constituent; a grammatical form which is not in construction with any other grammatical form". (1958:199). In a tagmenic model, a sentence is 'a class of syntagmemes of a hierarchical order ranking above such syntagmemes as the clause and below such syntagmemes as the paragraph and discourse'.

In analysing the sentences of the Halai Bhatia Dialect, a sentence is considered to be the syntagmeme of the highest level and is not treated as a constituent of any other construction. Though highest level analysis of which sentence is a part is not ruled out. Some texts including short stories, descriptions and some conversations are also taken as part of the data as the discourse analysis can locate syntactic as well as semantic correlation between sentences.

In H.B.D. sentence is heirarchically so structured that the functional units fill slot in general in the units of the next higher level i.e. words fill slot in

phrases, phrases in clauses, clauses in sentences and sentences in paragraphs. Thus, the sentence level of grammar is that level at which clauses are combined into larger units. Often one wonders - 'what is the difference between the sentence and clause? - The precise answer to this question can be that sentences are made of one or more clauses and can occur in isolation whereas clauses cannot. Another distinguishing feature of a sentence consisting a single clause is that clauses are analysed only as constructions whereas sentences have, in addition, information. Again, sentences includes even minor one-word sentences which are not analysed as clause constructions.



Sentence types of H.B.D. are shown in the following  
Chart :-

	Sentence Level Analysis.		
According to the type of Intonation	According to the type of Base	According to the type of Clauses	According to the type of situation.
Sentences with final Intonation.	Major types with complete Base.	1.Compound Sentence 2.Complex Sentence 3.Simple Sentence.	1.Statement (S) 2.Question (Q) 3.Command (C)
	Minor types with Incomplete Base	1.Sequential Sentence 2.Marginal Sentence 3.Elliptical Sentence	1.Addition (A) 2.Response (R) 3.Exclamation(E)
		Non-Elliptical Types - no Clause Structure	Vocatives,Calls, Greetings,Titles and mottoes.

### 1.1. Types of Sentences.

Sentences can be categorised into two classes:

1. Kernel Sentences
2. Derived Sentences.

The Kernel sentences according to Chomsky are "simple, declarative, active sentences". (1957 : 80). They are also affirmative and non-elliptical because there is provision for negative and deletion transformations. All other non-kernel sentences are derivations from Kernel sentences by way of transformations. Here, below, in a table, the five basic features of Kernel sentences and the transformed or derived sentences which are in opposition to these features are given:

	<u>Kernel Sentences</u>		<u>Derived Sentences</u>
1.	Simple	versus	Complex and Compound.
2.	Complete	versus	Incomplete and Elliptical.
3.	Statement	versus	Question and Command
4.	Active	versus	Middle and Passive
5.	Affirmative	versus	Negative.

In this sentence level analysis, attention is focussed mainly upon the kernel sentences of H.B.D. The analysis is restricted only to the sentence level which serves chiefly

as a clearing stage to prepare the ground for the clause level analysis. The sentence level structures are recorded as simple or multiple clause structures with their intonation patterns.

1.1.1. According to the type of clauses, major sentences are:-

A. Simple                      B. Complex                      C. Compound.

The formulas for the typical H.B. constructions at the sentence level with the intonation patterns for simple, complex and compound sentences with illustrations are as follows :-

1.1.2. A - Simple Sentence:

(Simple) Sent. = + Base : Ind. Cl. + Inta : ICF.

Read: A simple sentence consists of a base slot filled by an independent clause and an intonation slot filled by a final intonation contour.

hi ghār ay.                      - 'This is a house'.  
This house is

The following are the major types of simple sentences:

- 1a. hi kutto ay                      eqCL = + S:pn + PA:n + P:eqv.  
     'This is a dog'.  
b. hi bi sārās gam ay              eqCl = +S:pn + PA:N + P:eqv.  
     'These are two good  
     villages'.

- c. rāwīwarjo dīr wo      eqCl = + S:N + PA:n + P:eqv.  
'It was Sunday'
- d. i daktār ay.      eqCl = +S:pn + PA:n + P: eqv.  
'He is a doctor'.
- 2a. i mando ay      eqCl = S:pn + PA :aj + P:eqv.  
'He is sick'.
- b. hi maru tamba ain      eqCl =+ S:N + PA:aj + P:eqv.  
'These men are tall'.
- c. Chokro husiyar ay      eqCl = +S:n + PA:aj + P:eqv.  
'The boy is clever
- d. injo chokro bau nōndho ay.      eqCl =+S:N + PA:Aj + P:eqv.  
'His child is very small'
- 3a. Copri tēbāl nicē ay      eqCl=+ S:n + L:loc + P:eqv.  
'The book is under the  
table'.
- b. inja chokra gamremē ain.      eqCl= + S:N + L:loc + P:eqv.  
'His children are in  
the village'.
- c. miṭing dī wāge thin      eqCl =+S;N + T:tem+P:eqv.  
'The meeting is at  
10 o'clock'

- d. bhasən somware ay. eqCl = + S:n + T:tem + P:eqv.  
'The lecture is on Monday'
- 4a. jarja pən khiṽanta iCl = + S:N + P:iv.  
'The leaves of a trees  
fall down'.
- b. pənkhī udanta iCl = + S:n + P : iv  
'The birds fly'
- c. gāy cāreti iCl = + S:n + P:iv.  
'The cow is grazing'
- 5a. i minje ghərji iCl = + S:pn + L :loc + P : iv.  
bajumē rāyto.  
'He stays near my house'.
- b. minjo chokro niṣṭe wyo ay iCl = S:N + L: loc + P:iv.  
'My son has gone to school'
- c. āu khetārmē winato iCl = + S:pn + L:loc + P:iv  
'I go to the field'.
- 6a. āu pāc wāge uṭhāto iCl = S:pn + T:tem + P:iv.  
'I get up at 5 o'clock'.
- b. āu gāikale awi wiys iCl = S:pn + T:tem + P:iv.  
'I came yesterday'
- 7a. gāyū dudh dintyū tCl = S:n + O:n + P:iv.  
'The cows give milk'.
- b. āu minji colī sṭbhāti tCl = S:pn + O:N + P:tv.  
'I am sewing my blouse'.

- 8a.  $\tilde{a}u$  ca pidhi  $tCl = + S:pn + O:n + P:tv.$   
 'I drank tea'.
- b.  $\tilde{a}u$  corke naryo  $tCl = + S:pn + O:n + P:tv.$   
 'I saw the thief'.
- c.  $\tilde{a}u$  chātris wārdś relwemē  $tCl = + S:pn + T:tem + L:loc.$   
 nokri ki ay.  $+ O:n + P:tv.$   
 'I have served in the  
 railways for 36 years'.
- d. in rajake narāī etle  $tCl = + S:pn + O:n + P:tv.$   
 boli ...  $C:c + P:iv.$   
 'She saw the king so  
 said' ....

In the above sentences, (a,b,c), there is a concord between object and verb and in (d) the subject is oblique and has a concord with the verb.

#### 9. Co-agentive sentence.

- 9a. ram bharāt sathe lāreto  $Co-agCl = + S:n + O:n co ag (sathe)$   
 'Ram is quarelling with  $+ P: Co-agv.$   
 Bharat'.

#### 10. Ditransitive sentence.

- a. i-loko mikke pāisa dinta  $DtCl = + S:pn + O_1 pn + O:n$   
 'They give me money'.  $+ P: dtv.$
- b.  $\tilde{a}u$  roj inke dīdh diyāto.  $DtCl = + S:pn + T:tem + O_1:pn$   
 'I give him milk everyday'  $+ O:n + P:dtv.$



- c. ram ghāre pāisa makleto      DtCl = + S:n + O<sub>1</sub>:loc+O<sub>2</sub>:n  
'Ram sends money home'      + P:dtv.
- 11a. chokraũ mohānke potējo      tCl= + S:n + O:n + PA:N  
neta bānāũ      + P:tv.  
'The boys made Mohan  
their leader'.
- 12a. i chokro sakbhaji      tCl= + S:N + O:n + PA:aj  
mongha wēceto.      + P:tv.  
'This boy is selling  
vegetables costly'
- b. rāngaro chayāl lal rāngeto      tCl= + S:n + O:n + PA aj  
"The dyer dyes the      + P: tv.  
sari red'
- 13a. mohanke taw awye ay      eqCl= + S:n<sub>dat</sub> + PA:n + eqv.  
'Mohan has got fever'.
- b. mikke bik lāgeti      tCl =+S:pn<sub>dat</sub>+O:n + P:tv  
'I am feeling afraid'
- c. mohānke bhukh lāgi ay.      tCl=+S:n<sub>dat</sub>+ O:n + P:tv.  
'Mohan is feeling hungry'

In the above sentences, the persons in the subject is the one who experiences fever, fear and hunger and grammatically the subject is in the dative case.

## 14. Sentence showing inalienable possession.

a. inke tre chokra ain      tCl = + S:pn<sub>dat</sub> + O:N + P:tv  
'He has three children'

b. bai<sup>1</sup>adhke bi singra      tCl=+S:n<sub>dat</sub> + O:N + P:tv.  
honta.  
'A bull has two horns'.

c. mikke h<sup>1</sup>akro chokro ay      tCl=+S:pn<sub>dat</sub> + O:N + P:tv.  
'I have one son'.

15a. ramke sono khāpeto      tCl=+S:n<sub>dat</sub> + O:n + P:tv.  
'Ram wants gold'.

## 16. Subject is the experiencer or the recipient.

a. mikke m<sup>1</sup>inji mā m<sup>1</sup>li wi,      tCl=+S:pn<sub>dat</sub> + O:N + P:tv.  
'I found my mother.'

b. mohānke d<sup>1</sup>i n<sup>1</sup>piya m<sup>1</sup>liya.      tCl=+S:n<sub>dat</sub> + O:N + P:tv.  
'Mohan got ten rupees'.

## 17. Sentence showing subject as the knower.

a. Mohānke i wat khābar      tCl=+S:n + O:N + P:tv.  
ay.  
'Mohan is aware of this  
talk'.

## 18. Sentence showing subject as the presumer

a. Mohānke ram gārib lāgeto      tCl= + S:n + O:n + PA:aj  
'Mohan thinks Ram to  
be poor'.      + P:tv.

b. mikke chayāl mongho                      tCl=+S:pn + O:n + PA:aj  
 lāgeto    + P:tv.  
 'I feel the saree to be  
 very costly'.

c. rāmeske dāro nāndho                      tCl=+S:n + O:n + PA:aj  
 lāgeto    + P:tv.  
 'Ramesh feels the ball  
 to be small'.

#### 19. Subject as the target.

19a. hānske tir lagyo                      iCl=+S:n<sub>dat</sub> + O:n + P:iV  
 'The arrow struck the  
 swan'.

b. Mohanke goli lagi                      iCl=+S:n<sub>dat</sub> + O:N + P:iV  
 'The bullet struck Mohan'

These sentences can be compared with the following  
 sentence, where the target is a locative phrase.

c. bhittē goli lagi                      iCl = + Loc:l + S:n + P=iV  
 'The bullet struck the wall'.

#### 20. Subject as experiencee.

a. mikke lal gulab                      tCl=+S:pn<sub>dat</sub> + O:N + PA:aj  
 bāxuj gāmānta                                      + P:tv.  
 'I like the red roses  
 very much'.

b. mikke ea bhaveti                      tCl= +S:pn<sub>dat</sub> + O:n + P:tv.  
 'I like tea'

21. Subject as the one who knows a skill.

a. chokreke dakhla awrenta.              tCl=+ S:n<sub>dat</sub>+ O:n + P:tv.  
 'The boy knows the sums'.

b. Mohanke gujarati awreto              tCl= +S:n + O:n + P:tv.  
 'Mohan knows Gujarati'.

### 1.1.3. B. Complex Sentence:

It consists of one independent and at least one dependent clause. It can be formulated as follows :

(Complex) sent = + Base : Ind.Cl.+ Marg.:Dep.Cl. +Into:ICF.

Read: A complex sentence consists of a base slot filled by an independent clause, a margin slot filled by a dependent clause and an intonation slot filled by a final intonation contour.

The H.B.D. syntax contains four types of complex sentences.

I. Nominal	Ke - type
II. Adjectival	je - - - to/i, jī - - - tī
	jero - - - tero
	jetro/jtiro - - - tetro/titro

## III. Adverbial

jeri rite - - - teri rite

jəde - - - təde

jyā sudhi - - - tyā sudhi,

jtda - - - ttda.

jeniyā - teniyā

IV. Sentence Level Embedding- jo - - - to  
Conditional.

The above given formula of complex sentence is the formula for all the complex sentences. The individual complex sentences could be described in terms of dependent clause constructions that form the part of complex sentences. The individual fillers of the nominal, adjectival and adverbial clauses will be discussed at Clause level analysis.

1.1.31 I. Nominal Complex Sentences:

Nominal clauses in complex sentences fill the subject, object and predicate attribute slots in the structure as pronouns, nouns and noun phrases. /Ke/ is the relator of the nominal complex sentences.

A. Subject: The dependent clause fills the subject slot as nominal.

1. Wat i ay ke i gando thi wyo ay

'The thing is that he has become mad'.

2. mohənke khəbər ay ke ram əmdawad wyo ay.

'Mohan knows that Ram has been to Ahmedabad'.

B. Object: The dependent clause fills the object slot as nominal.

1. āu təkə cūāti ke tū hənə wth.

'I tell you that you go just now'.

2. āu puchyo ke tēwī kəde əcna.

'I asked that when will you (pl.) come'.

C. Predicate Attribute: The dependent clause fills the predicate attribute slot as nominal.

1. pachəlthi rajake khəbər pi ke u əlosi to gādi ay.

'Later on the king came to know that that old woman is mad'.

2. jamnagerji həkri wədi əjaybi i ay ke udajo sonapur  
khubəj sərəs ay.

'One of the great wonder of Jamnagar is that its  
crematorium is very good'.

The following are the nominal dependent clauses stating  
cause and purpose.

D. Nominal Clauses stating Cause:

1. udə etri mīrey gərmi ay ke minjethi sumano nay.

'It is so extremely hot there that I cannot sleep'.



2. ram rəməḥke ɛro mār̃i ke i beḥan thi wyo.

'Ram beat Ramana in such a way that he became unconscious'.

E. Nominal Clause stating purpose:-

I. i niyəmit wāceto ke jethi t̃njo pelo nāmbər āce.

'He reads regularly so that he can come first'.

1.1.32.II. Adjectival Complex Sentences:

Adjectival dependent clauses of the complex sentences are of three categories. The sets of three different correlative particles are used to differentiate between the three types.

A. Demonstrative or specifying modifiers using the set of correlaters /je - i/

I. je rāṇi sārəs hoy ij rajake gāme.

'The king likes the queen who is beautiful'.

2. i t̃njē dostarke kagər l̃kheto ke je wəḍodramē r̃ayto.

'He is writing a letter to his friend who is living in Baroda'.

B. Qualifying modifiers using a set of correlaters

/jəro - t̃əro/ɛro/ denoting size, shape, colour etc.

These are modifiers and agree with the following noun

for gender and number.

1. jero map dīnũ ay eṣoj pharak sibhəj.

'Stitch the frock exactly of the size I have given you'.

2. jeri sari game eri gini gtnəj.

'Take whatever sari you like'.

C. Quantifying modifiers using a set of correlaters

/jetro - tetro/etro / or /jetro - tetro/etro / .

e.g. 1. take jetro sak khəpne hoy tetro ginigh.

'Take as much vegetable as you want'.

2. tũ jetro dāniẽ etro ău ginnis.

'I shall take as much as you give'.

### 1.1.33. III. Adverbial Complex Sentences:

Adverbial dependent clauses of the complex sentence are of three types. They can be differentiated by the use of three different sets of correlative particles filling the peripheral slots of manner, place and time.

#### A. Manner Adverbial Clause

It has the sets of correlators 'jeri rite --- eri rite'

'jĩ -- ĩ' in this way.

1. jeri rite luwar sastro ghəri janeto pən injo upyog

kəri janno nay eri rite āu pən rōci janāto pən acri  
janno nayyā.

'As a blacksmith knows how to make weapons but cannot  
use them, I too, know how to compose but cannot put  
into practice'.

2. jī take thiḡe lāge ī ker.

'Do as you feel right'.

#### B. Locational Adverbial Clause.

Here the set of correlaters used are / jīda - tīda/tīda /.

1. tū ce we tīda āu wāni awyos.

'I had been to the place that you had told'.

2. jīda winnū hoi tīda win.

'Go wherever you want to go'.

3. mā - pe jīda pasand kən tīdaj chokri ke pāṇaymē acetī.

'The girl is got married to one whom the parents  
chooses'.

#### C. Temporal Adverbial Clause:-

The sets of correlatives used here are / jāde - tāde / ,  
/ jenīyā - teniyā / and / jyā sudhi - tyā sudhi /

1. jāde āu bāgicemē wi wāys, tāde chokrāu rāmna wa.

'When I went to the garden, the boys were playing'.

2. jəde hɪn mandgimēthi uthən tade səcco.

'We'll be at ease only when she is completely cured from the sickness'.

3. jəniyā əce ne teniyā jəmejo udaj rəkhəj.

'Whenever you come, take a meal with us'

4. pəisa wa tyā sudhi dīna, hənə nən.

'I gave money till I had, now I don't have'.

5. tū əcniē tyā sudhi āu hīda rənos.

'I will stay here till you come back'.

#### 1.1.34.IV. Sentence Level Embedding:-

A dependent clause embedded in a sentence structure is called 'margin' and the resulting sentence is a complex sentence. Clauses embedded at sentence level only form the true complex sentences. Nominal and adjectival dependent clauses are not embedded at the sentence level but fill noun and adjective slots at clause and phrase level. Embeddings at sentence level are called marginal.

#### Conditional Complex Sentences:-

In H.B.D., the truly sentence level embedding in complex sentences is found only in conditional sentences. These conditional sentences have the correlative particles / jo - to / which combine the basic independent clause

with the marginal dependent clause into a complex sentence.

1. i m̄nji sathe hot to saro thit.

'It would have been better, if she had been with me'.

2. inke p̄riksa pas k̄ayn̄i hoy to niȳamit w̄ācn̄ũ kh̄ape.

'If he wants to pass his examination, he must study regularly.'

3. jo t̄ōw̄i hi k̄am k̄aro to āu t̄ōw̄ōke p̄aisa d̄iyā.

'If you (pl.) do this work, I shall give you money'.

#### 1.1.4. C. Compound Sentence:

It consists of at least two independent clauses and may or may not have dependent clauses as well. Such structure has at least two base tagmemes often connected by a connector tagmeme.

(Compound) Sent. = + Base<sub>1</sub> + Ind.Cl. + C:c.

+ Base<sub>2</sub> : Ind.Cl. + Into : ICF

Read: A compound sentence consists of a base slot filled by an optional connector slot filled by a connector, a base slot filled by an independent clause and an intonation slot filled by a final intonation contour.



The types of compound sentences of H.B.D. are as follows:

Type of Compound sentence	Connectors
I. Co-ordinative or Additive	əne
II Adversative	pən, həji pən, to pən chətā pən, to ye
III Alternative	əthwa, nāitar, ke
IV Resultative	eṭle, tethi, se

1.1.41. I. Co-ordinative or Additive Compound Sentences:

1. inənjo pəg lɪpsyo əne ău pəi wyos.

'My foot slipped and I fell down'.

2. tũ hɛda ro, (əne) ău wināti.

'You stay here, (and) I am going'.

3. ău sara dɛji gədi pəkriən sara ɪgyare ophismē awi wɪys.

'I (f) caught the train at 10.30 and came to the office at 11.30 a.m.'

Thus, the formula of co-ordinate compound sentence is as under:

Co-ordinate (Compound) Sent. = + Base<sub>1</sub>:Ind.Cl. + C:/əne/  
+ Base<sub>2</sub>: Ind.Cl.+ Into: ICF.



1.1.42. II. Adversative Compound Sentences:

1. pən-d-ṛa lila ɔin pən pəkka nain.  
'The leaves are green but not ripe'.
2. ău ghəṇṭri wəgaṇāto pən kai bayṇũ nay kholno.  
'I (m) am ringing the bell but n<sup>o</sup>ne opens the door'.
3. ău inke cyo wo chətă pən kəm nay kăi.  
'I had told her still she did not do the work'
4. biwagejo wəkhət diṇũ wo pən chətăy~~man~~jo kəm pətyo nă.  
'Time was given for 2 o' clock, but still my work was not finished'.
5. 'take na ci ay to ye tũ mətthe ne mətthej wən.  
'Though you are refused, still you are going on climbing up'.
6. jo ke i mənje ghəre awyo wo pən ău inke nă mīlyos.  
'Though he had come to my house, (but) I did not meet him.

Thus, the formula of Adversative Compound sentence is as follows :-

Adversative (Compound) Sent. = + Base<sub>1</sub> : Ind Cl. +  
C: /pən/ or /chətă pən/ or /to ye/ + Base<sub>2</sub> : Ind.Cl +  
Into : ICF.

1.1.43. III - Alternative Compound Sentence:

1. i m̄nje ghare əj əthwa kal/əcno.

'He will come to my home either today or tomorrow'.

2. i rəjam̄ simla w̄nno əthwa inje bhaije ghare w̄nno.

'He will either go to Simla or to his brother's place in the vacation'.

3. tū nicē ne m̄cē n̄ ut̄ər n̄it̄ər p̄i w̄nne.

'You don't go on climbing down otherwise you will fall'.

4. ərə rambhai!, qh̄arm̄ əin ke n̄ ?

'Oh Rambhai! are you at home or not?'

The formula for Alternative Compound sentences  
is as under:

Alternative (Compound) Sent. = + Base<sub>1</sub> : Ind.Cl. + C:  
/əthwa/ or /n̄it̄ər/ or /ke/ + Base<sub>2</sub> : Ind. Cl + Into:ICF.

1.1.44. IV. Resultative Compound Sentences

1. i to radha j̄i t̄i boli eṭle m̄kke khij c̄ri.

'It is because Radha spoke irrelevantly, that I became angry.'

2. m̄kke m̄nji j̄ari n̄ m̄li eṭle əj ʔu n̄ wyos.

'As I could not find my net, I did not go today'.

3. cākliji pākḥ tuṭi wi ay tethi ṭnṭhi uḍano nay.

'The wing of the sparrow is broken, so it cannot fly'.

4. əj diwālī ay se pəge ləge lay pən əcnū to hoj.

'Today is Diwali day, so I had to come to pay you my respects'.

The formula for the Resultative compound sentence is formulated as below:

Resultative (Compound) Sent. = + Boase, : Ind. Cl. + C:

/eṭle/ or /tethi/ or /se/ + Base<sub>2</sub> :Ind. Cl. + Into: ICF.

According to the type of base in a sentence level analysis, there are two types of sentences:

I Major and

II Minor

#### 1.2.1. I. Major Sentences of H.B.D.

A sentence having the feature of completeness and containing at least one independent clause, is a major sentence. It may be simple, complex and compound. Out of these major sentences, only simple major types are kernel sentences. The other major sentences and the minor, incomplete sentences are the derived sentences.

The derived sentences are formed by applying transformational rules to well-formed kernel sentences (formata)

to get transformed sentences (transformata) by applying the process of embedding and conjaining. They are complete but not simple. Sometimes they are formed by a process of deletion (deformata) and produce both dependent clauses and non-clause structures which occur as minor type sentences.

The simple complete sentences of H.B.D. can be shown in the following sentence level matrix, where the two parameters having three items each are as follows:

- i. Sentence types - Statement, Command & Question.
- ii. Basic Clause types - Transitive, Intransitive & Equational.

They combine to give a nine element matrix of sentence types as under :

<div>Sentence Types</div> <div>Basic Clause Types</div>	Statement	Command	Question
Intransitive	S - iCl A	C - iCl A	Q - iCl A
Transitive	S - tCl B	C - tCl B	Q - tCl B
Equational	S - eqCl C	C - eqCl C	Q - eqCl C

The formulas for the above simple major sentences of H.B.D. are as follows :

1.2.11. Statement:

S - Sent = + Base : S-iCl/S-tCl/S-eqCl + Into: ICF.

Read : A statement sentence consists of a base slot filled by an intransitive clause, transitive clause or an equational clause and an intonation slot filled by a final intonation contour.

A - S-iCl :-

1. kutto bhaseto. - 'The dog barks'.
2. ba<sup>1</sup>adh caranta.- 'The bull is grazing'.

B - S-tCl:-

1. gayũ dudh dintyũ.- 'The cows gives milk'.
2. Āu pāu khāto. - 'I eat a bread'.

C - eqCl:-

1. hi kutto ay. - 'This is a dog'.
2. i gharmē ay. - 'He is in the house'.

1.2.12. Command Sentence:

The command sentences of H.B.D. are marked by three distinctive features.

1. They have a different intonation pattern.
2. Command is shown by a particular inflection in the verb generally called imperative mood.
3. In the command sentences, subject in the second person is omitted or replaced by the vocatives.

The formula for the Command sentence is an under:

C - Sent = + Base : C-iCl/C-tCl/C-EqCl + Into:C-ICF.

Read: A command sentence consists of a base slot filled by an intransitive clause, a transitive clause or an equational clause and an intonation slot filled by a final intonation contour for commands.

A - C-iCl:

1. nisale win! - 'Go to school!'
2. teb<sup>de</sup> te be! - 'Sit on the table!'

B - C - tCl:

1. toje bhaike bolay! - 'Call your brother!'
2. inke warta co! - 'Tell her a story!'

C - C-eqCl:

1. (tū) ubho thi! - '(You) stand up!'

1.2.13.

Question Sentence:

The question sentences of H.B.D. differ from the



statement and commands in their intonation pattern,  
use of special question markers and different internal  
clause structure in the fillers of base slot.

There are four different formulas for the questions  
at sentence level. They are listed as under:

I. Q-sent = + Base: Q-iCl/Q-tCl/Q-eqCl+ Into:231↓

Read: A question sentence consists of a base slot  
filled by an intransitive clause, a transitive  
clause and an equational question clause and an  
intonation slot filled by intonation pattern  
231↓

e.g. A - Q - iCl:

1. tũ kida rŷyti ? 'Where do you (f) stay?'
2. tũ kulay rŷyto? 'Why are you (f) crying?'

B - Q - tCl:

1. tũ ketra git gane? - 'How many songs will you (m) sing?'
2. tŷwĩ kui piota? - 'What are you(pl) drinking?'

C - Q - eqCl:

1. i Ker ay? - 'Who is he?'
2. i kui ay? - 'What is this?'

II - There is another type of question sentences which by change of intonation in a base slot is transformed into a question.

Q - Sent = + Base: iCl/iCl/eqCl + Into : 233↑

Read: A question sentence consists of a base slot filled by an intransitive, transitive or an equational clause, and an intonation slot, filled by the intonation pattern: 233↑

e.g. A - iCl:

1. ãu uða wãna? - 'May I go there?'
2. tũ doreto? - 'Are you running?'

B - tCl:

1. tũ pætta ræmeto? - 'Do you play cards?.'
2. tũ ambo khaně? - 'Will you(m) eat mango?.'

C - eqCl:

1. i toji gǎy ay? - 'Is this your cow?'
2. hi ghərmě ay? - 'Is he at home?'

III. - Here, the question marker (QN) is used to transform statements into questions. In H.B.D. there are two such question markers.

a. /kui/type:

Q - sent = + QM :/Kui/+ Base : iCl/tCl/eqCl + Into:233↑

Read: A question sentence consists of an optional question marker slot filled by /Kui/ and a base slot filled by an intransitive, transitive or equational clause and an intonation slot filled by the intonation pattern : 233↑

A iCl:-

1. Kui, toke uḍa w+nnũ ay?

'Do you want to go there?'

2. Kui, Kal ratjo toje ghore car anyo wo?

'Is it that thieves had come to your house yesterday night?'

B - tCl:-

1. Kui, tũ roṭi khoxẽ?

'What will you eat chapāti?'

2. Kui, i pānkhike mareto?

'Is it that he is killing the bird.'

C - eqCl:

1. Kui, i-loko gharmẽ ñin?

'What, are they at home?'

2. Kui, tũ mando ay?  
'What, are you sick?'

b. /ne/ type :-

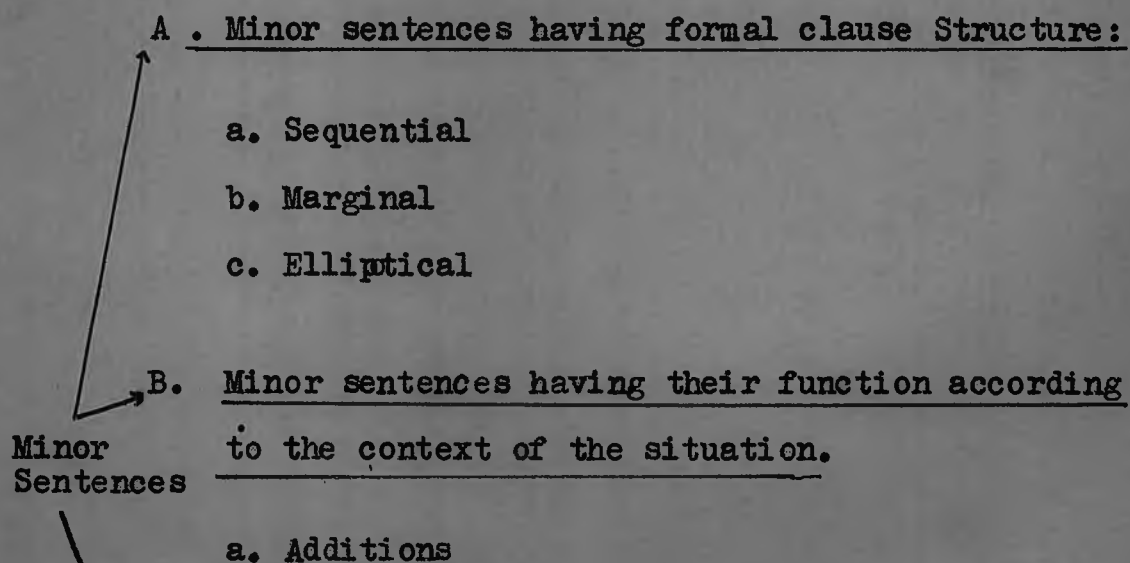
Q - Sent = Base + QM /ne/  
+ Into: 233↑

e.g.

1. mājame to āyyo ne?  
'You are well, is n't it?'

#### 1.2.2. II . Minor Sentences of H.B.D:

A minor sentence of H.B.D. has an incomplete sentence base and a final intonation contour. Some minor sentences have clause structure whereas the others have no intended or implied clause structure. They can be classified as under :



b. Responses

c. Exclamations.

→ C. Non clause structures having no underlying structure of clause

a. Calls

b. Greetings

c. Interjections

d. Titles.

1,2.21. A. - Minor sentences having formal clauses:

Aa - Sequential sentences:

They have a complete independent clause and also an obligatory sequence marking tagmeme.

seq - Sent = + C:c + Base : Ind. Cl + Into :ICF.

Read: A sequential sentence consists of a connector slot filled by a connector, a base slot filled by an independent clause, and an intonation slot filled by a final intonation contour.

The sequential connections in H.B.D. are -

/ pəchi/	- 'after wards'
/əne pəchi /	- 'and then'
/ chətā pən /	- 'still'
/ həji pən /	- 'Yet, still'
/ənte /	- at last'

/ n̄i-t̄ar /                      - 'Otherwise'.

1. p̄chi astekthi hathite ubho r̄akh̄āu ....

'Afterwards he slowly stopped the elephant .....

2. .. ̄ne p̄chi ̄nke n̄dite ḡiniw̄nine nar̄ino w̄s.

'and then, I used to take it to the river to bathe it.

3. ... ch̄et̄ā p̄n̄ k̄m̄ n̄āy k̄i.

...'Still she didNSt do the work'.

4. h̄aji p̄n̄ j̄de j̄de āu ḡd̄im̄ bȳati ...

'Still whenever I sit in the train' ..

5. ̄nte ̄nje hi pr̄ayat̄n̄ n̄kkamo niw̄ryo ...

'At last, her effort turned out to be futile' ..

6. ... n̄i-t̄ar toje gh̄are w̄nno.

-- 'otherwise he will go to your home'.

Thus, the sequential sentence are related to the compound sentence as its formula is identical with the half of the compound sentence formula. It forms the single compound sentence with the other independent clause. Without the sequence marking tagmeme (C:c), the structure can be a simple, complete sentence of H.B.D.



Ab - Marginal Sentences:

They have a margin slot filled by a dependent clause and the final intonational contour. This type of sentence is derived from the complex sentence.

Marg-Sent = + Marg : Dep . Cl + Into :ICF .

Read: A marginal sentence consists of a margin slot filled by a dependent clause and an intonation slot filled by a final intonation contour.

e.g.

1. take je kəynū hoy ...  
'Whatever you want to do'. ....
2. ... Ke tōwī kəde əcna.  
--- 'that when will you come'.
3. --- Ke āu to gəpi pəp məsəkyos.  
--- 'That I could not even count them'.
4. jərī sərī gəme ----  
'Whichever saree you like'
5. jəde tū nīwri hoy ---  
'Whenever you have leisure' ---
6. āu jīda wīna ---  
'Wherever I go' ----

7. toke jetro sak khapna hoy ----

'as much vegetable you want' ---

8. jo gadi mori wani ---

'If the train is late ----

.. All the above examples show that marginal sentences are the dependent clauses of the complex sentences. They are either a dependent clause of the relater-axis type, /ke/ type or the conditional type.

#### Ac - Elliptical sentences:

They do not have complete clause structure due to the deletion of some of its elements. They are directly derived from the simple sentence. They are similar to sequential or marginal sentences but they do not have either a complete independent clause or a complete dependent clause. There are some deletions.

1. After sequence marking tagmeme, subject deletion is common. The sequence marker connects the minor sentences with the preceeding sentence and the subject is understood to be the same.

e.g. i. nisala<sup>me</sup> thi ocine jemyo  
one pachi sumi ryo.

'After coming from the school, he had food and then went to sleep'.

i Kolejmẽ gəddimẽ wineto,  
pən bəsmē ʔceto.

'He goes to College by car  
 but comes back in bus'.

In both the above sentences, the subject 'i' is deleted in the second sentence.

2. In marginal minor sentences, the subject and the verb is deleted.

e.g. tū kui kərāti?

(a) rəsoi kərāti.

(b) Kəm.

In (a) subject 'āu' is deleted where as in (b) both the subject 'āu' and the verb 'Kərāti' are deleted.

tū chelle kyo sinema haryo?

'ābhiman' or 'ānubhaw'.

Here, too, the subject and the verb are deleted.

1.2.22. B - Minor H.B.D. sentences having functions according to the context of the situations:-

Ba - Addition Sentences:

They occur in discourse as addition to statements

already made. They are minor sentences with final intonation but no full clause structure. In form, they can be sequential, marginal or elliptical clauses or else they can be just a phrase or a word.

A - Sent = + Base : dep.Cl/phrase/word + Into : ICF.

Read: An addition sentence consists of a base slot filled by a dependent clause, phrase or word and an intonation slot filled by a final intonation contour.

e.g. 1. ॐ Kal buporji gaddimē dilli winnos.

2. Car wāge.

3. dilaksmē.

4. ॐ Kal car wāge, dilaksmē dilli winnos.

' 1. Tomorrow I am going to Delhi by afternoon train.

2. At 4 o' clock

3. In Delux.

4. Tomorrow I am going to Delhi by Delux train at 4 o' clock.'

Here, No.1 is a statement, no.2 & 3 are the additional phrases and No.4 is reconstructed into a full sentence by using the additional phrases to the previous statement. These additions, corrections or afterthoughts to clarify or elaborate the statement need not be fully

expressed. They can be clearly understood in the given context. Many such additional clauses, phrases and words are uttered or written in our conversations, short plays and dramas.

.. Bb. Response sentences:

They occur in response to questions. They have final intonation, They can either be minor sentences of the marginal or elliptical types or can be a phrase or a word.

R-Sent = + Base:dep.Cl/phrase/word + Into:ICF.

Read: A response sentence consists of a base slot filled by a dependent clause, phrase or word and an intonation slot filled by a final intonation contour.

The short responses to questions are frequent in the conversation, play, drama and they need not be complete structures. They are fully intelligible in terms of the question asked. A full and complete major sentence can be reconstructed by responding fully according to the original question.

(a) 1. tũ Kal ketre wəge mɪnje ghəre ɔcniẽ ?

2. Car wəge

3. ău Kal car wəge toje ghəre ɔcã.

'1. Tomorrow at what time will you come to my home?

'2. At 4 o'clock

'3. Tomorrow, I will come to your house at 4 o'clock'.

b. 1. gəikal ratjə tōwī kīda wya wa?

2. Kakaje ghəre.

3. gəikal ratjo əsī kakaje ghəre wya wasī.

'1. Where had you (pl) been yesterday night?

2. To uncle's house.

3. We had gone to uncle's house yesterday night.

In both these sentence (a) and (b), no.1 is the question, no.2 is the response sentence and no.3 is the full answer to the question. It becomes a complete major sentence.

#### Bc. Exclamatory Sentences:

Unlike the addition and response sentences of H.B.D., which are minor sentences of the completive type as they complete the preceding statement or question, the exclamatory minor sentences are syntactically independent and they have their own final intonation contour when they occur in isolation. They may even combine with any sentence as a peripheral exclamatory tagmeme.

Again, completive minor sentences, including additions and responses, have an underlying structure ranging from simple word structure, such as 'ha' & 'nd'



to phrases and sequential, marginal or elliptical, dependent clauses, whereas exclamatory minor sentences are limited to simple word and phrase groups. Due to their syntactic independence, no underlying structure is implied.

e.g. 1. oho! ketro sɔrɔs ay!

oh! how nice (it) is!

2. aha! ketro sundar ay!

oh! how beautiful (it) is!

3. oh ! ketro mɪt̪t̪ho ay!

oh! how sweet (itt) is!

4. ɔre! ketro gərɔm ay!

Ouch! how hot (it) is!

5. ɔrere ! ketro lɔmbo ay!

oh! how long (it) is!

6. oh mǎ † keɔo wicitrɔ!

Oh mother ! how strange!

These structures are further discussed, in the following section of Nonclause Structures under the headings of Calls, Greetings and interjections.

1.2.23. C - Non-clause structures having no underlying structure of clause:

Though these structures do not have any formal clause

structure, they have their own final intonation and fall within the general class of minor sentences.

Calls, Greetings, Interjections & Titles:

This group of minor sentences are generally limited to one or two words. Calls, greetings, and interjections are functionally of the exclamatory type and are syntactically independent.

Ca - Calls or Vocatives:

They are generally the names of persons or titles of address designating persons:

e.g. 1. e bai !

O Mother ! (a way of calling mother).

2. amit !

Amit ! (calling a boy named Amit).

3. ramu !

Ramu (Calling a servant named Ramu).

4. e wewan !

O mother-in-law ! ('Wewan' is used for calling daughter's or Son's mother-in-law. (.

5. e bhai !

O brother ! (a way of calling a stranger on the way to ask for some information)

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Cb - Greetings :-

They are stereotyped expressions used while meeting or leaving people or after introducing new people.

e.g. 1. je Gopal !

Hail ! Lord Gopal !

2. je si kasan !

Hail ! Lord sri Krishna.

3. ram ram !

Ram Ram !

Cc - Interjections :-

They are usually short and expressive. They are often used to express strong emotions such as pain, surprise, enthusiasm, frustration etc.

e.g. 1. Oh mā !

Oh mother !

2. he bhagwan !

Oh God. !

3. ore !

Oh !

4. arere

Oh !

5. oho !

Ouch !

6. aha !

Ouch !

Cd - Titles :-

This group of minor sentences is generally of greater length and indicate some of H.B.D. phrase structures. Titles of a book or movie consisting more than one word have a legitimate phrase structure with the author or the director or producer included as an agentive. Such structures are read with single final intonation pattern.

e.g. 1. Kəməɫ ʔmrohiji 'pakija'

Kamal Amrohi's 'Pakeezah' (Film's name)

2. nəvniɪt sewəkji 'Suswat'.

Navnit Sewek's 'Suswat' (Novel's name)

3. 'Urmijo spənʔdɛn'

'Urmijo Spənʔdɛn' (Story's name).

4. Siwkumar Josiji 'Kəncuki bəndh'.

Shivkumar Joshi's 'Kəncuki bəndh' (Novel's name).

## 2 Clause Level Analysis

### 2.0 Introduction :

The clause level of grammar is that level which is below the sentence level and above the phrase level. The clause is composed of phrases and words and, in tune, fills slot at the sentence level. The clause is a unit of grammar. It is a construction in which the constitute is a potential sentence base and the constituents are the subjects, predicates, objects and adjuncts that combine to form this base.

#### 2.0.1 Definition of Clause :

The clause is a string of tagmemes that consists of or includes one and only one predicate, or predicate-like tagmeme, in the string, and whose manifesting morpheme sequence typically fills slot at the sentence level. (Elson and Pickett, 1962 : 64) Thus, it is a class of syntagmeme of a medial hierarchical order ranking above such syntagmemes as the phrase and word and below such syntagmemes as the sentence and discourse.

The clause level analysis can be neatly summarised by the following table which shows the types of clauses and their characteristics according to the



inner structure of the clauses.

Clause Level Analysis			
According to the Type of Verb Form	According to the Distribution of Unit	According to its Internal Structure	Characteristics of the Clause Type
Main clause with Finite Verb Form	Independent Clause which can stand alone	1. Transitive (tCl)	Object occurs with the verb
		2. Intransitive (iCl)	Object does not occur with the verb
		3. Equational (eqCl)	Verb links subject with predicate attribute, noun, adjective or adverb
	Dependent Clause which cannot stand alone	1. Nominal clause	Recognised by indefinite pronoun
		2. Adjectival clause	Recognised by relative pronoun
		3. Adverbial Clause	Recognised by clause type relaters
		Non finite verb forms with Partial Clause structure	Recognised by gerunds, participles and infinitives.



## 2.1 The Types of Clauses :

The three independent clauses viz. transitive, intransitive and equational form the kernel sentences of H.B.D. All the other sentences of the language are derived from these three above mentioned clauses. The kernel sentences have the following five distinctive features. They are simple, complete, statement, active and affirmative. The other non-kernel sentences are derived from these three basic kernel sentences by applying the transformational rules i.e. we derive commands and questions from statements, passive from active and negative from affirmative.

### 2.1.1 Independent Clause :

An independent clause is a close that can stand alone as a major sentence of this language. Clauses are potential strings of tagmemes having only one predicate. In these strings, some tagmemes are nuclear and other are peripheral. The nuclear tagmemes of the clause, subject and object can be obligatory or optional. The peripheral tagmemes are optional. The nuclear tagmemes are as under :

- S : Subject tagmeme manifests the topic or actor or thing described.
- P : Predicate tagmeme manifests the type of action or serves as a link between the subject and its attribute.

- PA : Predicate attribute manifests on attribute of a subject by a nominal, adjectival or adverbial word group.
- O : Object tagmeme completes the meaning of the predicate and often is case governed by the predicate in a government type, concord type, objects may be specified as
- DO : Direct object
- IO : Indirect object
- PA/OC : Object complement.

The peripheral or optional clause level tagmemes  
are as under :

- L : Location tagmeme shows the verbal action in a place setting. The fillers of this slot are locational adverbs labelled as 'loc'.
- T : Temporal tagmeme shows the verbal action in a time setting. The fillers of this slot are temporal adverbs labelled as 'tem'.
- M : Manner tagmeme fills in the details of the circumstances of the action. The fillers of this slot are manner adverbs labelled as 'av'.
- I : Introducer tagmeme introduces a clause and occurs always in the initial position. Introducers are labelled as 'i'.

A clause level matrix with the principle clause types in one direction and the nuclear tagmeme in the other dimension is given below. This matrix reveals the differences in structure between clause types.

No.	Clause Type	Subject	Predicate	Object	Predicate Attribute
1.	Intransitive	+ S:N	+ P:iv	ϕ	ϕ
2.	Transitive	+ S:N	+ P:tv	+ O:N	ϕ
3.	Equational	+ S:N	+ P:eqv	ϕ	PA:N/Aj/Av

2.1.11 I - Intransitive Clause :

An intransitive clause contains an intransitive verb. This verb can never take an object. It is structurally different from transitive and equational clauses because -

- a. It has no object tagmeme,
- b. It is the filler of predicate slot, and
- c. The ability to be transformed into passive form

The following are some of the examples of intransitive clauses and their formulas

- a. ghorō doreto.                    iCl = + S:n +P:iv  
    'The horse runs!
- b. 𑂔𑂗𑂢𑂰 winnasī.                iCl = +S:pn +P:iv  
    'We will go.'
- c. 𑂔𑂰 gamremē ruāto.            iCl = +S:pn +L:loc+ P:iv  
    'I live in the village!'
- d. 𑂔𑂰 akho dū suti w̄ys.        iCl = +S:pn + T:tem +P:iv  
    'I was sleeping the  
    whole day'.

2.1.12 II - Transitive Clause :

A transitive clause contains a transitive verb. It has a capacity to take one or more objects. The

structural difference of transitive clause from that of intransitive and equational clause is -

- a. the presence of object
- b. the filler of the predicate slot and
- c. the ability to be transformed into passive form

The following are some of the examples of the transitive clauses and their formulas :

- a. i chakreke nareto.      tCl = +S:pn +O:n +P:tv  
'He sees the child!'
- b. gāyũ dudh dintyũ.      tCl = +S:n +O:n +P:fv  
'The cow gives  
milk!'
- c. i mēkke garyũ deto.      tCl = +S:pn +IO:pn +O:n  
'He is abusing me!'      +P:tv.

#### 2.1.12      III - Equational Clause :

An equational clause contains an equational or linking verb. The verb connects the subject with the predicate attribute, which may be nominal, adjectival or adverbial. In H.B.D. equational clauses, the subject and predicate linking verb are obligatory.

The following are a few examples of the equational clauses and their formulas : e.g.

- a. chokro alsu ay. .      eqCl = +S:n +PA:aj +P:aqv.  
'The boy is lazy!'
- b. hi gay ay.      eqCl = +S:pn +PA:n +P:eqv  
'This is a cow!'

- c. akas matthe ay. eqCl = +S:n +L:loc +P:eqv.  
'The sky is above!'
- d. əj somwar ay. eqCl = +S:n +T:tem +P:eqv.  
'Today is Monday.'

## 2.2 Derived Clause Types :

Independent clauses are used as the fillers of both kernel and derived sentences. The derivation of sentences from the kernel may be shown by indicating the contrastive patterns.

### 2.2.1 The principal derived sentences are -

- I Question } from statement
- II Command }
- III Passive from active
- IV Casual clauses
- V Negative from affirmative
- VI Emphatic clauses

#### 2.2.11 I - Questions :

The question differs from statement at the sentence level by intonation patterns. The question formed by transformation of intonation pattern can be formulated in the following way

Sent = +Base : iCl/tCl/eqCl +Into : ICF.  
becomes after transformation as under :-  
Q-Sent = + Base : iCl/tCl/eqCl/ + Into: 233

- i.e. i kutto ay. i kutto ay ?  
'This is a dog!' 'Is this a dog?'

Question words are used as fillers for clause level slots. Thus, the clause level transformations for questions are made by using the following question words in appropriate slots.

- i /ker/ is a pronoun used as a filler for the subject and a predicate attribute slot.

e.g. a. i ker ay?                      Q-eqCl = +S:pn +PA:Q=pn + P:eqv.  
'Who is he?'

b. ker gāy dōyto?                  Q-tCl = +S:Q-pn +O:n +P:tv.  
'Who milks the cow?'

- ii /kui/ is a pronoun used as a filler for the object slot and is also used as a question marker (QM) to transform the statement into question, as discussed in sentence level Analysis.

e.q. a. tũ kui kareto?              Q-tCl = +S:pn +O:Q-pn  
'What do you do?'                  +P:tv

b. tojo nam kui ay?              Q-eqCl = +S:N +PA:Q=pn  
   +P:eqv

c. kui tũ hi wat                    Q-tCl = +QM:kui +S:pn +O:N  
jañēti?                              +P: tvl

- iii /kɪɖa/ is a locative adverb.

a. tũ kɪɖa wɛneto?              Q-iCl = +S:pn + :Q-loc  
'Where do you go?'                  +P:iv

- iv /kəɖe/ is a temporal adverb.

a. tũ kəɖe utheti?              Q-iCl = +S:pn + T:Q-tem  
'When do you wake                  +P:iv  
up?'

- iv /keɾi rite/ is a manner adverb.



- a. hi sari keri rite      Q-tCl = +S:N + M:Q-av  
bhayni ay?      +P:tv.  
'How is this saree  
to be embroidered?'
- v /kulay/ is a manner adverb stating purpose.
- a. tũ kulay mikke      Q-tCl = +S:pn + M:Q-av  
marēti?      +O:pn + P:tv  
'Why are you (f)  
beating me?'
- vi /kĩ/ is a manner adverb stating cause.
- a. tũ kĩ hēda awē?      Q-iCl = +S:pn + M:Q-av  
'Why did you (m)      +L:loc + P:iv.  
come here?'
- vii /kero/ is a declinable adjective denoting inter-  
rogation for quality i.e. size, shape, colour etc.
- a. toke keri sari      Q-tCl = +S:pn +mod :Q=aj  
khapni?      +O:n + P:tv  
'What sort of saree  
do you need?'
- b. tebāl kero ay?      Q-eqCl = +S:n + mod:Q-aj  
'How is the table?'      +P:eqv.
- vii /kītro/ ~ /ketro/ are two declinable adjectives  
denoting quantity.
- a. toke kītra chokrāu      Q-eqCl = +S:pn + mod:Q:aj  
āin?      +PA:n + P:eqv.  
'How many children  
have you got?'
- b. toke ketra phul      Q-tCl = +S:pn + mod:Q-aj  
khaṇa?      +O:n + P:tv.  
'How many flowers do  
you want?'

## 2.2.12 II - Commands :

The command differs from statements at sentence

level by the special type of clause base and the intonation pattern. The principal differences at clause level are by the way of verb formation as well as by subject deletion. The verb formation are formally marked by an imperative mood which is different from the regular finite verb forms of the language. The subject is often supplied by a vocative form which is syntactically independent.

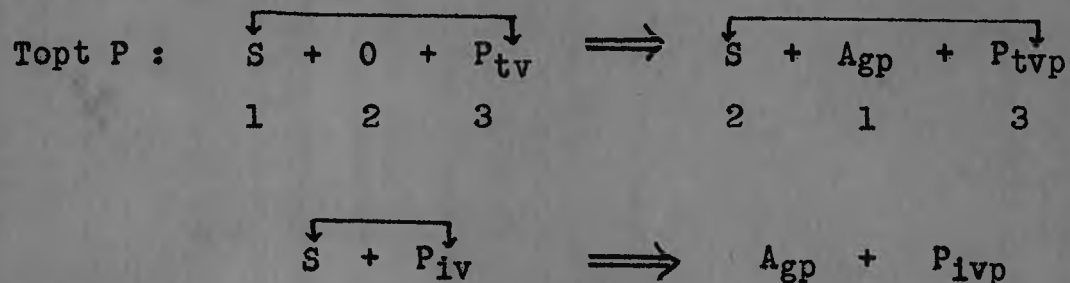
A command clause construction of H.B.D. can be formulated as below :

- e.g. i toj<sub>i</sub> chokrike bolay! C-tCl = +O:N + P:tv<sub>imp</sub>  
 'Call your daughter!'
- ii toje ghare w<sub>n</sub>! C-iCl = +L:loc + P:iv<sub>imp</sub>  
 'Go to your home!'
- iii u<sub>th</sub>! C-iCl = +P:iv<sub>imp</sub>  
 'Rise!'
- iv dhimethi bol! C-tCl = +M:av + P:tv<sub>imp</sub>  
 'Speak slowly!'
- v t<sub>n</sub>ke bolay! C-tCl = +O:pn + P:tv<sub>imp</sub>  
 'Call him!'
- vi Car w<sub>e</sub>ge p<sub>e</sub>chi <sub>e</sub>c<sub>e</sub>j! C-iCl = +T:tem + P:iv<sub>imp</sub>  
 'Come after 4 O'clock!'
- vii ubho thi! C-eqCl = +PA:aj +P:eqv<sub>imp</sub>  
 'Stand up!'
- viii P<sub>a</sub>nk<sub>e</sub>j! h<sub>i</sub>da <sub>e</sub>c! C-iCl = +Voc +L:loc  
 'Pankaj! come here!' +P : iv<sub>imp</sub>

### 2.2.13 III - Passive Clauses :

They are derived from the basic active sentence by applying the transformational rules.

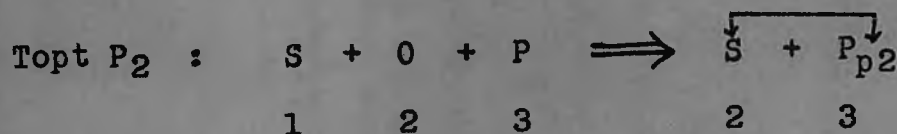
The passive transform is described as follows -



Read : A transitive or intransitive clause can be transformed into a passive clause by replacing the subject by agent in the passive (N<sub>oL</sub> taking 'thi' relator) and by changing the verb into a passive verb. The O of the active sentence is the surface level S of the transform. The kernel as well as the transform shows S ... P concordance and a masculine singular verb when there is no S. The order S + Agp is reversible.

mɛnjethi	Copri	wəncayti.	Agp + $\begin{array}{c} \downarrow \quad \quad \downarrow \\ \text{S} + \text{P}_{\text{tvp}} \end{array}$
The book	is	read by me	
ghorɛthi	dorayto.		Agp + P <sub>ivp</sub>
The horse	runs		
paɪ	mũthi	hay khawayno.	$\begin{array}{c} \downarrow \quad \quad \quad \downarrow \\ \text{S} + \text{Agp} + \text{P}_{\text{tvpneg}} \end{array}$
Bread	was	not eaten by me	

There is another kind of passive in H.B.D. which is not a transform taking a P<sub>tvp</sub> but an extended predicate phrase.



The predicate of this transform is formed in the following verb - .

$tV$  passive =  $+H_1 : tv + RA : m\tilde{e} + H_2 : c 'go'$   
 $(+T : tm + Md : mdm + Asp : asp)$

$\dot{a}nke$  kedi  $b\dot{a}naym\tilde{e}$  awyo wo. S + PA + P<sub>p2</sub>  
 He was made a prison

$k\dot{a}nske$   $\dot{o}aym\tilde{e}$  awyo wo. S + P<sub>p2</sub>  
 Kans was told

Chokrike  $P\dot{a}y\dot{n}aym\tilde{e}$   $\dot{a}cet\dot{a}$ . S + P<sub>p2</sub>  
 Girl is married

#### 2.2.15 IV - Causal Clause

The transform by which a causal clause structure in derived is as follows -

Topt : S + O + P                      S+      Ag<sub>c</sub> + O + P<sub>c</sub>

The transitive clause, in Causal transformation takes an optional causal agent, which is indirect subject and the predicate takes in flections for causal transformation. The S - P concordance does not change.

tCl            i loko  $\dot{a}nke$  gott $\tilde{a}$  u.  
 They looked for him

tCl<sub>c</sub>            iloko  $\dot{a}njipase$   $\dot{a}nke$  gottar $\tilde{a}$   $\tilde{u}$ .  
 They made him/her look for him

$\tilde{a}u$  ghoreke dor $\tilde{a}$   $\dot{y}\tilde{a}to$   
 I make the horse run

The  $tv_c$  is formed by adding /  $\partial\tilde{a}$  / to the transitive root with morpho phonemic changes in the root or by adding the morpheme /  $\dot{a}\tilde{a}$  / or /  $\dot{a}d\tilde{a}$  /.

də 'give' - derəi	dor 'run' - dorəi
ga 'sing' - garəi	kha 'eat' - kharəi
vəm 'play' - rəmad	sodh 'discover' - Sodhay
gott 'look for' - gottad	

#### 2.2.14 V - Negative Clauses :

The negative clauses have negative verb phrases.

Negation in H.D.B. has a restricting feature. In the presense of negation the intensifying verb compound is reduced to the main verb.

Topt Neg :  $\text{root}_2 + \text{root}_1 + \text{aux} \Rightarrow$   
 $\text{neg} + \text{root}_1 + \text{aux}$

Thus we have chutachera dī dīn̄y (T 21), Thi wyo wo (T 9)  
 gave divorce had happened

āu ḡni ḡna (867), but in the negative we have  
 I shall take

only the main root, as seen in the foregoing examples.

Negation in command sentences is formed by the following transform.

Topt Neg S + PA + P<sub>aux</sub>  $\Rightarrow$  S + PA + Neg + P<sub>aux</sub>

There are two kinds of command sentences in H.D.B. In the case of direct command the negation in n̄i /nə + V<sub>imp</sub> (nə bol, n̄i kər, nə kər). In the case of indirect command the verb negation is

nə/mə	kə rəj	529
	kər ə j ma	529

## Negation in sentences of the type

Q - Sent = +Base : Q-iCl/Q-tCl/Q-eqCl - Into 233↓  
is not found in the data, nor the construction is  
logically necessary. Negation in other types of question  
sentences can be treated with affirmative sentences, as  
both have the same structural descriptions.

Negation in affirmative and other question sentences  
are formed by the following transforms.

Topt Neg in iCl	$S + P \Rightarrow St \text{ Neg} + P$
Topt Neg in tCl	$S + O + P \Rightarrow S + O + N\acute{e}g$
Topt Neg in eqCl	$S + PA + P \Rightarrow S + PA + Neg + P$

Though the negation transform is dealt with have under  
clause level, the choice of the negative in the different  
clauses is determined by the choice of tense, mood and  
aspect at the phrase level. But, tagmemes, we can discuss  
it here itself.

There are three negatives in H.D.B. -

/n - n̄i n̄ / . The /n- / is attached to  
aux <sub>pred</sub> as a proclitic and nasalises the preceding  
vowel, if it is already not a nasalised one.

I	ñyyā	-	nñyyā	We	ñyyū	-	nñyyū
You (Sg)	ñyyē	-	nñyyē	You (pl)	yy	-	n yyo
That	ay	-	nay	They	ñān	-	nān

/n̄i / and / n̄ / are free forms  
/ n̄i / occurs before and always before subjunctive  
verbs - .



~au əj nãi jtmã (834)

I not eat today.

i loko kal nãi əcən (830)

They may not come tomorrow

jo ~au nãi byã....

If I do not sit....

Kam mtnjethi nãi Thiẽ (Thi - happen).

The work will not be done by me.

In the case of other verbs a schematic arrangement of negation is proposed as follows -

- a) Past perfective       $nə + V_{pp}$ ,
- b) Present perfective       $V_{pp} + nay$ ,  $V_{pp} + n\tilde{ə}yy\tilde{a}$  et al
- c) Past Perfective       $nə + pp + aux_{past}$
- d) Past imperfective       $V_{prp} + nə + aux_{past}$
- e) Present tense       $V_{prp} + nay$ ,  $V_{prp} + n\tilde{ə}yy\tilde{a}$  et al

Example of the five above mentioned types are as follows -

Verbs derived from past participles -

a) ~au gani pən nə səkyos.

I could not count

i mtkke ktday nə mtyo.

It was not available to me anywhere

hi kām koithi nə thyo.

None could do this work

~au nə wyos

I did not go.

b) tũ rəmi năyyě  
you (f) have not played  
ũ kəm nay Kəryo .  
I have not done the work.

c) ũ kəm nə kyo wo .  
I had not done the work,  
stəsən to həji awyo pən nə wo...  
The station had not yet come....

Verbs derived from present participles -

c) ũ wăcno nə wo  
I was not reading  
Koi Kəryo cəno nə wo .  
Nobody called me a squint - eyed.

d) Koi khai nay səkno .  
None can eat.  
tũ kulay nay winne ?  
Why are you not going?  
i ləraḷəṽ khano nay .  
He does not eat properly.

e) ũ wăcni nay .  
I (f) am not reading  
ũ kəm kəni năyyă .  
I (f) am not doing work  
brahman mās nay khana .  
Brahmins do not eat meat  
rəci janāto pən acri janno năyyă .  
I know to create but do not know to follow that

The S + PA + P sentences have the forms of  
/nay/ in the present tense and n +a<sub>ux</sub> in the past

toji səs ke thik nay...

Your mother-in-law is not well...

i məhatma nə wa.

He was not a mahatma.

əʃ rəməwara nāyyū.

We are not the ones to play

2.2.16

#### Emphatic clauses :

In H.B.D., emphatic clause are often used in the  
coverversations. There are four emphatic particles in H.B.D.  
of which three are free and one is bound.

Three free emphatic particles are /pən/ , /ne/  
and /to/

One bound emphatic particle is /-j<sub>2</sub>/

#### 1. /pən/ - 'also, too, still'

a. həji pən jəde jəde ʃu gədimē byāti...

'still whenever I sit in the train'....

b. koi pən maruje hi rəsto gəneji jarur nə pəy.

'One may not have to take recourse to suicide'.

c. əne khərekhar bənyo pən eroj

'and really, it happened the same way too.'

d. temē pən khas bairiyūj apghat kəntyū

And that too, mostly women only commit suicide

2. /ne/ - It occurs after the imperative verb  
some force to the request.

a. bha, mēkke pencil diyo ne.  
'Father, please give me a pencil.'

3. /to/ - It cannot be easily translated as  
the equivalent in English is usually a stress, a nod,  
a gesture or some word in context.

a. əj to səwarje pormē əngnū pawən kyā.  
'Well, today, you have visited us so early in  
the morning.'

b. əj diwalī ay se pəge ləgelay pən əcnū to hoj.  
'Today, being a Diwali day, I had to come to pay  
my respects to you.'

c. məja mē to əyyo ne?  
'You are all O.K.! Isn't it?'

d. kok dī aw to khəri.  
'At least come some times.'

e. matthe narinarine mēnji to dok dukhi wi.  
'My neck started aching looking up.'

4. /-j₂/ can roughly be translated as 'just alone  
only.' It has two allomorphs.

i /-j/ - It occurs with vowel ending words.

ii /- j/ - It occurs with consonant ending words.

i a. je rani sərəs hoy, ij rajake game.

'The king likes the queen who is beautiful.'

b. tũ uḍa ne uḍaj rəj.

'You stay there and there only.'

c. ram akho dīḥ pəra ne pəraj khayto.

'Ram goes on eating sweets (Pera) for the whole day.'

ii a. əsāje klasme khali carəj chokrāu əin.

'There are just four boys in my class.'

b. raja, tñke jərur marelayəj awəya wina.

'The king must be coming just to beat her.'

Sometimes, the emphatic marker may co-occur in a phrase.

e.g. a. bənyo pən ərəj

'happened the same way too.'

pəge ləgelay pən əcnū to hoj

'had surely to come to pay my respects.'

## 2.3

### Dependent Clauses :

Dependent clauses cannot stand alone as major sentences. The use of dependent clauses within major sentences structure can be understood by considering -

I - The external distribution and

II - The functional meaning of the clauses.

### 2.3.1

#### I - The External Distribution of Clauses :

Dependent clauses fill subordinate position in major sentences. The process by which a clause is subordinated is called an embedding process. The embedded dependent <sup>clause</sup> is called a constituent. It is embedded in the

structure called the matrix.

### 2.3.11

#### Clause Level Embedding :

In clause level embedding, the overall structure is of a single clause eventhough the embedded clauses occur in the structure. In H.B.D. clause level embedding are of two types where clauses embedded in a clause take the place of a phrase slot in it and is named by the type of the phrase it is. The two types are -

Temporal

Manner

Temporal : When two successive actions are shown in the same clause, the clause showing the first action is embedded as a phrase.

nūyũ      bhegi      thine      jagantiyũ  
women      having get together keep awake.

The verb of the embedded clause is formed in the following manner -

+  
V = +V nūc : vr + t:/1/+c:/ne/

The verb root can either be a single root (ker, jo, wtn), a reduplicative root (pi pi, ro ro) or an intensifier root gñn wtn.

ñike navine boy jana bolya...

On seeing him both said....

i roi roina ardhī thi wty.

She reduced to half due to constant crying.



tnke nədite gini wtnine narəino wo.

He, having taken them to the river, would wash them.

The second type of temporal clause takes /pəchi/ 'afterwards' with the verb nucleus. The verb of this type is formed in the following way -

$V = +V_{nuc} : v_r + \text{Case} : /e/.$

Wəkhət thi wtnə pəchi nēi əcā.

I will not come after the time is over.

puja kəre pəchi phəral khantiyū.

They eat 'Pharal' after having done worship.

Manner : Manner embedded clauses of H.B.D. are of two types - Cause and purpose. In both these types the verb takes the same form as the second temporal embedded clause i.e.

$V = +V_{nuc} : v_r + \text{Case} : /e/$

The cause clause takes /Wəgər/ 'without' before the verb /thi/ 'due to' after the verb and purpose clause takes /lay/ 'for' after the verb.

Cause : hī wəgər wicəve pəglo bhəre thi....

(Thus without thinking due to taking steps)

Thus due to taking steps without thinking....

Purpose : āu rəməlay wtnāti

I am going to play.

au toji sathē kām karelay winnos.

I will come, to work with you.

Tadha vāmeslay cay bānaylay, gas peṭāi.

Radha put on the stove  
to prepare tea for Ramesh

### 2.3.2. II - The Functional Meaning of Clauses :

At the clause level, clauses embedded can be indentified according to their functional meaning. These clauses have three basic functions.

- A - Nominal dependent clauses having nominal functions.
- B - Adjectival dependent clauses having adjectival functions.
- C - Adverbial dependent clauses having functions to denote time, place and manner.

### 2.3.31 A - Nominal Dependent Clauses :

They are embedded at the clause level and have nominal functions. These dependent clauses may serve as subject, object or predicate attribute of clauses. They fill the slots in the structure as pronouns, nouns or noun phrases

### a. Dependent clause as subject

i      i nar<sup>~</sup>i | ke gədi upri wi.

'She saw that the train has left

$$\text{ind.Cl} = +S:pn + P:iv \mid \text{dep.Cl} = R:rel + S:n + P:iv$$



2. je rani sərəs hoy, ij rajake gəme

'The king likes the queen who is beautiful.'

rel.Cl = +S:rel.N+PA:aj | Ind.Cl = +O:rel.pn+S:n  
+P:eqv. +P:tv

b. Qualifying adjectival clause :

1. jeri sari gəme, eri gini gtnəj.

rel.Cl = +S:rel.pn+O:n | ind.Cl = +S:rel.pn+P:tv  
+P:tv

2. jero map dtnū ay, eroj pharak stbhəj.

'Stitch the frock exactly of the size I have given.'

rel.Cl = S:rel.pn+O:n | ind.Cl = +S:rel.pn+O:n+P:tv  
P:tv

c. Quantifying adjectival clause :

1. jē ke jetro khəpno, etro rəng mtlno.

'One will get as much colour as he wants'.

rel.Cl = S:pn+O:rel.pn | ind.Cl = O:rel.N + P:tv  
+ P:tv

2. tū jetro diniē, etro āu gtmnis.

'I shall take as much as you give.'

rel.Cl = +S:pn+R:relpn | ind.Cl = +R:rel.pn+S:pn+  
+P:iv +P:iv

2.3.23

C - Adverbial Dependent Clause :

These clauses embedded at the clause level fill peripheral slots of time, place and manner. They are often

introduced by relative and indefinite pro-words of the adverb class.

a. Temporal adverbial clauses :

1. jəde āu bəgicemē wi w̄tys, təde chokrāu rəmna wa.

'When I went to the garden, the boys were playing

depCl = T:T-iCl | IndCl = +R:rel+S:n+P:iv

T-iCl = +R:rel+Ax:iCl

iCl = S:pn + L:loc+P:iv

2. jəde i m̄nje ghare awi, təde āu rediyo sunni w̄tys.

'When she came to my house, I was listening to the rediyo.'

depCl = T:T-iCl

Ind.Cl = +R:rel + S:pn+O:n

T-iCl = +R:rel+Ax:iCl

+P:tv.

iCl = +S:pn+L:loc+P:iv

b. Locational adverbial clause :

1. j̄da w̄nnū hoi t̄da w̄n.

'Go wherever you want to go.'

depCl = L:L-iCl

IndCl = +R:rel+P:iv

L-iCl = +R:rel+Ax:iCl

iCl = +P:iv

2. āu cūwā, t̄da hi cij rəkh.

'You put the thing where I said.'

depCl = L:L-tCl

Ind.Cl = +R:rel+S:pn+O:n+P:tv

L-tCl = +Ax:tCl

tCl = +S:pn+P:tv

c. Manner adverbial clause :

1. jĩ toke thik læge, tĩkər.  
'Do as you feel right.'

dep.Cl = +M:M-tCl		ind.Cl = +R:rel+P:tv
M-tCl = +R:rel+AX:tCl		
tCl = S:pn+PA:av+P:tv.		





## 3

Phrase Level Analysis3.0 Introduction:

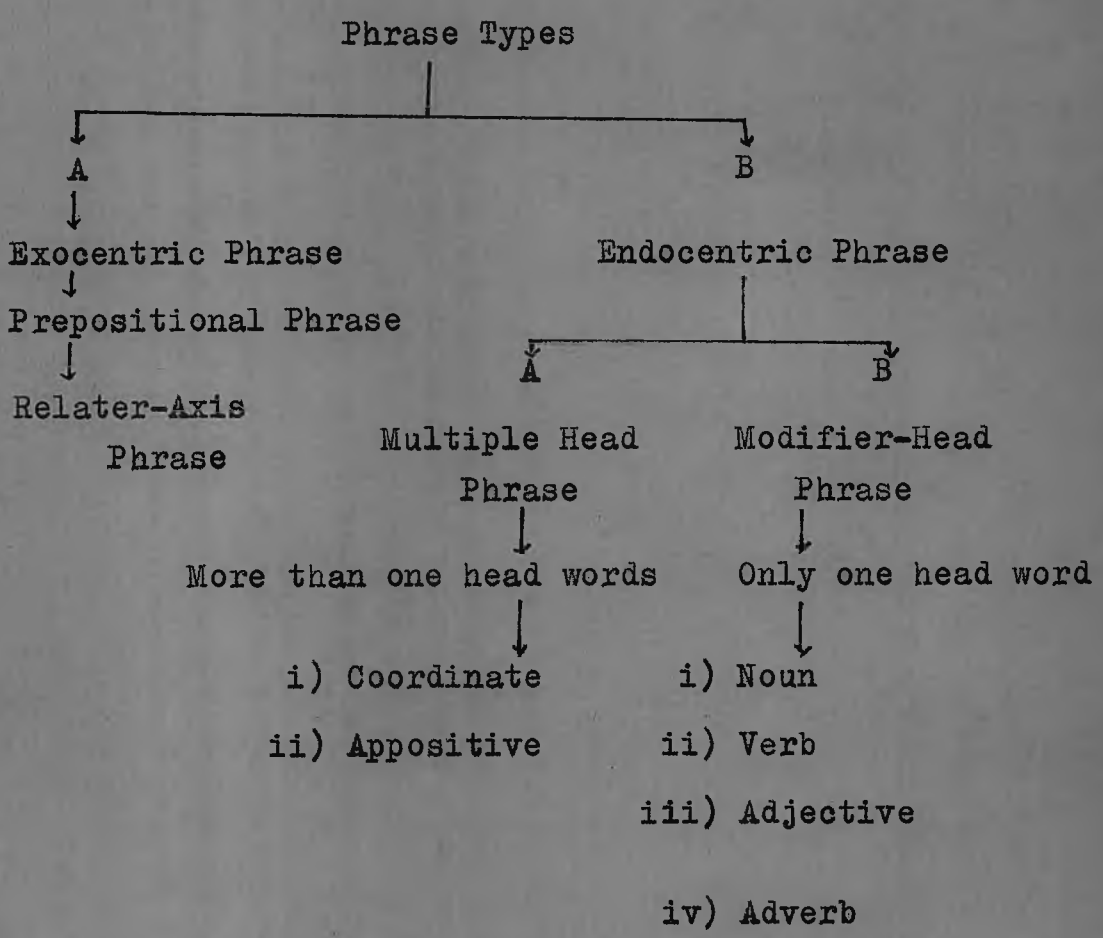
The phrase level grammar is the one which is below the clause level and above the word level. The phrase is composed of words and typically fills slots at the clause level. It is a construction in which the constitute is a close-knit morpheme sequence which functions as a typical unit at the clause level and words are its constituents.

3.0.1 The Definition of Phrase:

The phrase is defined as 'a unit composed of two or more words potentially, which does not have the characteristics of a clause, and typically, but not always fills slot on the clause level'. (Elson and Pickett, 1962 : 73). Traditionally, a phrase was considered to be a unit, or a word group not containing a subject or a predicate and functioning as a single part of speech. In tagmemics, the phrase is extended to include 'potential phrases', i.e. single words with optional modifiers are listed as phrases. So, according to Pike (1967:439), a phrase is + (+word+word) or + (+word+word) but not +(+word). A phrase is a unit which is composed of either two or more words or is one word which is optionally expandable.

3.0.2     The Types of Phrases:

The basic phrase type constructions listed by Hockett (1958: 184-185) are as under:



Walter A. Cook has shown these phrase types in a chart as follows:

According to the Type of Grouping	Phrase Level Analysis			Characteristics of Phrase Type
	According to the Type of Structure	According to Internal Structure		
	Exocentric Noncentered	Relater-Axis (EA) relater + phrase	Recognised by relater class	Recognised as same type phrases with conjunction
	Endocentric Multiple Head	1. Coordinate phrase Similar phrases different referents		
		2. Item-Appositive (IA) Similar phrases, same referent		
		1. Noun Phrase (N) with noun head	With possessives, determiner, adjective	
	Endocentric Modifier Head	2. Verb Phrase (V) with verb head	With auxiliaries negative, adverbs	With intensifiers and degree markers
		3. Adjective Phrase (A) with Adjective head		
		4. Adverb Phrase (Av) with adverb head	With intensifiers for adverb class.	

In H.B.D. too, all the above mentioned phrase types except Item-Appositive are found but the order of Relater-Axis phrases is changed and H.B.D. has post-positions after nouns.

<u>English</u> (Relator-Axis)	<u>Halai Bhatia Dialect</u> (Axis-relator)
i) In the house	ghərmē
ii) Under the table	teb>l nice

3.1 A - Exocentric Phrases:

An exocentric construction is a non-centered construction. They are called the post positional phrases in which the relater is attached to the word or word group and fits them for a particular syntactic use. Under this head, there is only one type of phrases called axis-relater phrases.

3.1.1 Axis-Relater Phrases:

An axis-relater phrase is a structured word group with two immediate constituents. In these type of phrases, an axis, a word or word group is governed by the relater. This construction is called exocentric because neither the axis alone, nor the relater alone, may fill the same clause level slots as the axis-relater group. All other types of phrases are endocentric except the axis-relater phrase in H.B.D. as in it, the layer or relation is

exemplified. The function of the relater is to relate the whole constitute of the axis, whether word or phrase to the grammatical structure of which it is a part. This structure is of an immediate constituent structure with two and only two constituents - the axis and its relater. The axis is often an another endocentric phrase.

The axis-relater construction may be recognised by the set of phrase relaters. They are a group of function words. They can be free or bound. If free, they are phrase relaters, if bound, they are inflectional endings. These relaters can be simple as well as complex.

e.g. 1 Word + Free relater - a. jar pase 'near the tree'

b. bhərət sathe 'with Bharat'

2 Word + Bound relater- a. ghərmē 'In the house'

b. nisale 'to the school'

3 Word + Simple relater- a. mənji agəl 'near me'

b. dhərtikəmpthi 'due to earthquake'

4 Word + Complex relater - a. tekritethi 'up above the hill'

b. bagmēthi 'from-inside the garden'.

These axis-relater phrases can be distinguished as nominal, adjectival and adverbial types according to their external distribution.

### 3.1.11 Nominal Axis-Relater Phrases: AR<sub>1</sub>

When phrases occur in nominal nuclear slots at the clause level, they are called to be nominal axis-relater phrases. They are marked by /-ke/ relater.

- a. mɪkke - 'to me'
- b. toke - 'to you'
- c. pəŋkhike - 'to the bird'
- d. bələdhke - 'to the ox'

The common formula for all these Nominal axis-relater phrases is - AR<sub>1</sub> = + Ax :n/pn + R: /-ke/.

### 3.1.12 Adjectival Axis-Relater Phrases: (AR<sub>2</sub>)

The phrases which fill noun-modification slots at phrase level or the predicate attribute slot at the clause level are adjectival axis-relater phrase. They fill the same slots as single adjectives in clause and phrase structure. They can be discussed as two types:

#### I - Simple Adjectival AR Phrases:

Here, AR phrases modify the head noun:

- |                    |                                    |
|--------------------|------------------------------------|
| a. baləkja həth    | N = + Mod: AR <sub>1</sub> + H:n   |
| 'child's hand'     | AR <sub>2</sub> =+AX:n + R: /-jo/  |
| b. mɪnjo ghər      | N = + Mod: AR <sub>2</sub> + H:n   |
| 'my house'         | AR <sub>2</sub> =+AX:pn + R: /-jo/ |
| c. mɪnja pəŋj ghər | N = + Mod: AR <sub>2</sub> + H:N   |
| 'my five houses'   | AR <sub>2</sub> = AX:pn + R: /-jo/ |



/-jo/ is a bound relater used for showing the possession of items. The use of bound relater is an example of level skipping. i.e. a bound form, belonging to the word level is used in a higher level construction i.e. in a phrase.

## II - Nested AR Phrases:

The phrases which fill modifier slots at the phrase level are nested phrases and manifest a layering of phrase within phrase.

- a. mtnje gharjo rang       $N = + \text{Mod}_1 : \text{AR}_2 + \text{Mod}_2 : \text{AR} + \text{H} : n$   
     'The colour of my       $\text{AR}_2 = +\text{AX} : \text{pn}/n + \text{R} : /-je/jo/$   
     house'
- b. tnji naylonji sarijo       $N = + \text{Mod}_1 : \text{AR}_2 + \text{Mod}_2 : \text{AR}_2 + \text{Mod}_3$   
     chero       $: \text{AR}_2 + \text{H} : n$   
     'The end of her nylon       $\text{AR}_2 = +\text{AX} : \text{pn}/n + \text{R} : /ji/jo/$   
     Saree'

### 3.1.13 Adverbial Axis-Relater Phrases: $\text{AR}_3$

The axis-relater phrases that fill the same clause level slots as single adverbs are called adverbial axis-relater phrases. They occur at the clause level analysis, filling the peripheral slots of

- I Time
- II Place and
- III Manner

# I - Temporal AR<sub>3</sub> phrases:

They fill slots at the clause level normally filled by adverbs of time. So they can be easily recognised by their external distribution.

The bound relaters /mẽ/ and /-thi/ distinguish temporal AR<sub>3</sub> phrases when they fill the temporal slot.

- |   |  |
|---|--|
| a. səwarje pormẽ<br>'In the early morning'                              | T-AR <sub>3</sub> =+Mod:AR <sub>2</sub> +T:AR <sub>3</sub><br>AR <sub>3</sub> =AX:n +R:/-mẽ/ tem.  |
| b. wəsənt rutuji səruatmẽ<br>'In the beginning of<br>the Spring season' | T-AR <sub>3</sub> =+Mod:AR <sub>2</sub> +T:AR <sub>3</sub><br>AR <sub>3</sub> =+AX:n +R:/-mẽ/ tem. |
| c. mængəlwəre mədhratthi<br>'Since Tuesday midnight'                    | T-AR <sub>3</sub> =+T:AR <sub>3</sub><br>AR <sub>3</sub> =+AX:N+R:/-thi/ tem                       |

They can also be recognised according to their internal structure by using the following free temporal relaters /pela/ , /sudhi/ and /pəchi/

- |   |   |
|---|---|
| a. mɪnʒi pela<br>'before me'                | T-AR <sub>3</sub> =+Mod:AR <sub>2</sub> +R:/pela/ tem.  |
| b. ratʒo more sudhi<br>'till late at night' | T-AR <sub>3</sub> =+Mod:AR <sub>2</sub> +T:AR <sub>3</sub><br>AR <sub>3</sub> = AX:av +R:/sudhi/ tem. |
| c. jindgi sudhi<br>'till life time'         | T-AR <sub>3</sub> =+AX:n +R:/sudhi/tem.   |
| d. əθwəɾiye pəchi<br>'After a week'         | T-AR <sub>3</sub> =+ AX:n + R:/pəchi/ tem.  |

## II - Locational AR phrases:

They fill slots at the clause level normally filled by the adverbs of place. So they can be easily recognised by their external distinguish the locational AR phrases when they fill the locational slot. These bound relaters can be simple and complex. The simple bound relaters are /-mẽ/, /-te/ and /-thi/.

- |   |   |
|---|---|
| a. nisalmẽ<br>'In the school'           | L:AR <sub>3</sub> =+AX:n +R:/-mẽ/ loc   |
| b. pr̥ayogsalamẽ<br>'In the laboratory' | L:AR <sub>3</sub> =+AX:n +R:/-mẽ/ loc   |
| c. tekrite wɪn!<br>'Go on the hill'     | L:AR <sub>3</sub> =+AX:n +R:/-te/ loc   |
| d. ɔ̃ndərthi<br>'from inside'           | L:AR <sub>3</sub> =+AX:av +R:/-thi/ loc |

The complex bound relaters are /-tethi/ and /-mẽthi/.

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| a. wartethi<br>'from over the fence' | L:AR <sub>3</sub> =+AX:n + R:/-tethi/ |
| b. gamrēm̃ethi<br>'from the village' | L:AR <sub>3</sub> =+AX:n +R:/-mẽthi/  |

They can also be recognised according to their internal structure by using the following free locational relaters. They may be listed as under /agəl/, /pachəl/, /pase/, /əgghẽ/, /nicē̃/, /mætthe/, /əndər/, /bar/,

/same~samũ/, /bajumẽ/, /wɪcmẽ/.

- a. mɪnʒi agəl                      L:AR<sub>3</sub>=+Mod:AR<sub>1</sub>+R:/agəl/  
'before me'
- b. jarʒi pachəl                      L:AR<sub>3</sub>=+Mod:AR<sub>1</sub>+R:/pachəl/  
'behind the tree'
- c. tɪnʒi pase                      L:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/pase/  
'near him'
- d. jarthi əgghẽ                      L:AR<sub>3</sub>=+Mod:AR<sub>3</sub>+R:/əgghẽ/  
'far from the tree'
- e. tebəl nicẽ                      L:AR<sub>3</sub>=+AX:n +R:/nicẽ/  
'under the table'
- f. ghərʒi mətthe                      L:AR<sub>3</sub>=+Mod:AR +R:/mətthe/  
'on the house'
- g. gədijlɔndər                      L:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/əndər/  
'Into the train'
- h. serʒi bar                      L:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/bar/  
'Outside the town'
- i. mɪnʒi same / samũ                      L:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/same~samũ/  
'at / against me'
- j. mɪnʒi bajumẽ                      L:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/bajumẽ/  
'near me'
- k. təlɔwʒi wɪcmẽ                      L:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/wɪcmẽ/  
'in midst of the lake'

### III - Manner AR<sub>3</sub> Phrases:

They fill slots at the clause level normally filled by adverbs of manner. The manner phrases show distinct subclasses such as A. Instrument, B. Cause, C. Purpose, D. Accompaniment, E. Benefactive, F. Alternative.

A. Instrument : /-thi/

- a. kuwarithi                      M:AR<sub>3</sub>=+AX:n + R:/-thi/  
     By the axe'

B. Cause : /lidhe/ and /-thi/

- a. gerajrje lidhe                  M:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/lidhe/  
     'due to the absence'

- b. dhərtikəmpthi                  M:AR<sub>3</sub>=+AX:n +R:/-thi/  
     'due to the earthquake'

C. Purpose : /-lay/

- tnjelay                              M:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/-lay/  
     'for her'

D. Accompaniment : /sathe/ and /wəgər/

- toji sathe                           M:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/sathe/  
     'with you'

- mā wəgər                           M:AR<sub>3</sub>=+AX:n +R:/wəgər/  
     'without the mother'

E. Benefactive : /təraphthi/

- raj təraphthi                      M:AR<sub>3</sub>=+AX:n+R:/təraphthi/  
     'from the kingdom'

F. Alternative : /bədle ~ wəti/

- ᵈsāji bədle ~ wəti                  M:AR<sub>3</sub>=+Mod:AR<sub>2</sub>+R:/bədle ~ wəti/  
     'Instead of us' or  
     'From our behalf'

3.2 B-Endocentric phrases:-

Endocentric constructions centered constructions,  
 in which the whole construction fills the same clause

level slots as the head of the construction. They may be multiple head or single head constructions. The multiple head phrases are defined as structured word groups which contain more than one head. The heads of constructions may be single words or they may be subordinate phrases. If the two heads have the same referent, the construction is item-appositive. This type is not found in H.B.D. If the two heads do not have the same referents, the construction is strictly coordinate.

### 3.2.1 Co-ordinate Endocentric phrases:

They are multiple head phrases, having different external referents joined by a connector. The layer of coordination or conjoining, is the second layer of phrase level construction. These heads of construction belong to the same function class and individually fill the same slots as the whole construction. The connectors of the co-ordinate phrases are / $\phi$ /, /ne/, / $\partial$ ne/, /ke/, / $\partial$ thwa/ and /p $\partial$ n/. The co-ordinate phrase may be further subdivided as

- I - Coordinated noun phrases
- II - Coordinated verb phrases
- III - Coordinated adjective phrases
- IV - Coordinated adverb phrases.

#### 3.2.11 I - Coordinated Noun phrases: (Nco)

Here, two or more nominal phrases are conjoined. They can be nouns, noun substitutes or noun phrases with



nouns as head and fill the same tagmemic slot.

- a. ramesh əne radha  $N_{co} = +H_1 : n + C : / əne / +H_2 : n$   
'Ramesh and Radha'
- b. bēputar ne tre dhiyū  $N_{co} = +H_1 : N + C : / ne / +H_2 : N$   
'two sons and three daughters'
- c. weni əthwa phul  $N_{co} = +H_1 : n + C : / əthwa / +H_2 : n$   
'Flowers knitted in a thread or a single flower'
- d. ca, kaphi ke dudh  $N_{co} = +H_1 : n + H : n + C : / ke / +H_2 : n$   
'Tea, Coffee or Milk'
- e. jābbho, dhotiyo əne  $N_{co} = +H_1 : n + H : n + C : / əne / +H_2 : N$   
mātthete saphed topi  
'long kurta, dhoti and a white cap on the head'
- f. əjji mongwari, bekari  $N_{co} = +H : N + H : n + C : / ne / +H : N$   
əne gharja kəjiya  
'To-days deerness, unemployment and quarrels at home'

### 3.2.12 II - Co-ordinated Verb phrases : ( $V_{co}$ )

Here, there is the conjoining of two or more verb forms, whether they be main verbs, participles or auxiliaries. But the forms conjoined belong to the same functioning sub-class.

- a. bhukhyo tīrsyo  $V_{co} = +H_1 : v + H_2 : v$   
'Hungry -thirsty'

- b. jēm̥yo əne sumi ryo       $V_{Co} = +H_1:v + C:/əne/+H_2:V$   
      'ate meal and went  
      to sleep'
- c. w̥ɪn əne pacho aw       $V_{Co} = +H_1:v + C:/əne/+H :V$   
      'go and come back'

### 3.2.13 III - Coordinated Adjective phrases: ( $A_{Co}$ )

Here, two or more single adjectives or intensified adjectival phrases, composed of intensifier + adjective. The adjectives joined must be functionally the same and fill one slot.

- a. b̥e ke tre       $A_{Co} = +H_1:aj + C:/ke/+H_2:aj$   
      'two or three'
- b. n̥ɪd̥ər əne sahsik       $A_{Co} = +H_1:aj + C:/əne/+H_2:aj$   
      'brave and adventurous'
- c. khubəj s̥əh̥ənsil əne       $A_{Co} = +H_1:Aj + C:/əne/+H_2:Aj$   
      b̥əhuj rupariyũ  
      'very tolerant and very  
      beautiful'

### 3.2.14 IV - Coordinated Adverbial phrases: ( $Av_{Co}$ )

In these type, two or more single adverbs or intensified or AR adverbial phrases are conjoined. They must fill the same function as temporal, locational or manner.

- a. əndər əne bar                      :Av<sub>co</sub> = +H<sub>1</sub>:loc +C:/əne/+H<sub>2</sub>:loc  
'In and out'
- b. əj əthwa kal                      T:Av<sub>co</sub> = +H<sub>1</sub>:tem+C:/əthwa/+  
'to-day or tomorrow'                      H<sub>2</sub>:tem.
- c. akho dī̃ əne akhi rat              T:Av<sub>co</sub> = +H<sub>1</sub>:Tem+C:/əne/+H<sub>2</sub>:Tem  
'the whole day and  
the whole night'

Though it is always necessary for a coordinate phrase to have either zero or single or double connectors before the final item but in H.B.D., sometimes the connector is substituted by other forms which also show conjoining in a different way. The most is the indefinite pronoun- mīrey- 'all' and wīgere 'etc'.

- a. həth, pəg, mō̃ mīrey thekanē  
'on hands, legs, face at all places'  
L:Av<sub>co</sub> = +H<sub>1</sub>:loc+H<sub>2</sub>:loc+H<sub>3</sub>:loc+C:/mīrey/+H<sub>4</sub>:loc.
- b. bhəlpuriwara              panipuriwara              aiskrimwara wīgere  
'Vendors of Bhəlpuri, panipuri, Icecream etc'  
N<sub>co</sub> = +H<sub>1</sub>:n+H<sub>2</sub>:n+H<sub>3</sub>:n +C:/wīgere/

### 3.2.15 Concord in Multiple Head phrase:

The concord in the multiple head phrases is concerned with both the internal structure and the external distribution. The internal structure of phrases involves agreement and the external distribution of these phrases involves cross-reference.

Cross-reference is the concord of subject and predicate. If the subject is a co-ordinate noun phrase, cross-reference concerns the combined subject in both head slots.

e.g. hida kutto ene minni in

'here is a cat and dog'

kutto ene minni (plural subject) in (plural cross-reference).

### 3.2.2 Modifier-Head phrases:

They are also endocentric phrase but are subordinate. This is the third layer of construction having a single headed phrases and the structure of modification. Thus, the modifier-head phrase is 'a phrase in which one of the tagmemes is an obligatory head tagmeme, and the other tagmemes are modifiers which are subordinate to that head tagmeme' (Cook, 1969:106).

Modifier head constructions are further subclassified according to the form class of the words filling the head slot in the construction. They are as under:

- I - A noun phrase (N)
- II - An adjective phrase (Aj)
- III - An adverb phrase (Av)
- IV - A verb phrase (V)

3.2.21 I - A Noun Phrase:

It is a modifier-head phrase with a noun as the head. The internal structure of Modifier-head noun phrases is predictable in terms of the noun modifiers expected within the structure. The modifiers are the following adjectivals:-

A- Determiner Tagmeme: (Det)

It is filled by determiners (det) of H.B.D. They are the demonstratives:-

/i/- 'this' (remote), /hi/- 'this' (proximate),

/u/- 'that' (distant).

/i/, /hi/ and /u/ are the forms for both singular and plural demonstratives.

- |                           |                                    |
|---------------------------|------------------------------------|
| a. i chokro bero ay       | 'This (remote) boy is deaf'        |
| b. hi bayri əndhi ay      | 'This (proximate) woman is blind'  |
| c. u wadro karo ay        | 'That (distant) cloud is black'    |
| d. i maru ləmba əin       | 'These (remote) men are tall'      |
| e. hi chokra əlsu əin     | 'These (proximate) boys are lazy'  |
| f. u chokriyū husiyar əin | 'These (distant) girls are clever' |

The common formula for all these demonstrative noun phrases is - N=+Det:det+H:n eg.-u wadro  
 'that (distant) cloud'.

B- Possessive Tagmeme: (Pos)

It is filled by possessive pronouns (pos) such as  
 mɪnjo-'my'      əsājo-'ours(ex)'    paŋjo-'ours(in)'    tojo-'yours'  
 tɕwājo-'yours'    ɪnjo-'his/her'    hɪnjo-'his/her'    unjo-'his/her'  
 i-lokojo } theirs    hi-lokojo } theirs    u-lokojo } theirs  
 ɪnijo    (m.f)    hɪnjo    (m.f)    unjo    (m.f)

Nouns or noun phrases marked for possession by adding possessive suffix /-jo/ are also included in this class.

- a. mɪnji copri      'my book'
- b. tɕwāji/tɕwājiyũ əkhyũ      'your saries'
- c. paŋji kaki      'our(in) paternal uncle's wife'
- d. baləkja həth      'child's hands'
- e. pəgji angriyũ      'fingers of the leg'
- f. bairiyējo ghər      'women's house'.

The common formula for all these possessive noun phrases is:-

N=+Pos:AR  
 AR=+Ax:pn+R:/ji/      e.g. — mɪnji - 'my'



Longacre (1964:84) has called these phrases as item-possessor phrases where both item and possessor are obligatory and nuclear. In H.B.D., it is Possessor+Item i.e. PI

PI=+Pos:RA +It:n      baləkja həth 'child's hands'  
RA=+Ax:n +R:/ja/      baləkja 'child's'

C- Quantifier Tagmeme: ( n)

It is filled by numerals (num) - həkro- 'one', dī- 'ten', byo- 'second', pənjmo- 'fifth', pa- 'a quarter' əddhi- 'two and a half' or quantitative adjectives (qn) mīrey- 'all', thoro- 'a little', jējjo- 'more' etc.

- |                  |                                     |
|------------------|-------------------------------------|
| a. həkro ghar    | 'one house'                         |
| b. səwa ser pera | 'one and a quarter'<br>seer sweets' |
| c. pənjmo nambər | 'fifth number'                      |
| d. thoro pani    | 'a little water'                    |
| e. mīrey maru    | 'all men'                           |

The common formula for quantitative noun phrases is - N= + n:num/qn + H:n

D- Modifier Tagmeme: (Mod)

It is filled by descriptive adjectives (aj) which may be divided into subclasses of colour, size, shape, quality etc.

- |                  |              |          |
|------------------|--------------|----------|
| a. lal phul      | 'Red flower' | (colour) |
| b. nandho chokro | 'Small boy'  | (size)   |

c. gol thali	'Round plate'	(shape)
d. nawa kapra	'new clothes'	}
e. lamba maru	'tall men'	
f. husiyar chokro	'clever boy'	
		(quality)

The common formula for modifying noun phrases  
is - N = + Mod : aj + H:n

### 3.2.22 II-III - An Adjective (Aj) and Adverb (Av) Phrases:

The internal structure of adjective and adverb phrases is generally limited to a closed set of modifiers and a marker /kərtā/ for comparison of two items.

- a. mēkke ca kərtā kaphi wədhare bhaveti  
'I like coffee better than tea'
- b. mēkke lal kərtā pilo rāng wədhare gəmeto  
'I like yellow colour more than red colour'.

A set of modifiers include /ghəno/, /khub/ and /bəu/. They are mostly used with the emphatic particle /-j /.

Adjective Phrases	Adverb Phrases
a. ghəno wədo 'a very big'	a. ghəne wəse 'after many years'
b. khubəj swəmani 'very self-respecting'	b. khub dhamdhumthi 'with lots of pomp & show'

c. khubəj məstikhor  
'very mischievous'

c. bəu jəldi  
'very quickly'

d. bəuj sərəs  
'very beautiful'

d. bəuj nicě  
'too down'

### 3.2.23 IV- A Verb Phrase:

It is a construction with a verb stem as the head verb slot and various auxiliaries, negation and verb compound as the tagmeme.

The head of a verb phrase is a verb stem. The stem can either be a simple root as c- 'come', wən- 'go', or a compound which is an intensifying verb. Intensifying verbs have the main root and one of the intensifying roots - gtn- 'take', wən- 'go', dt- 'give'. Here the main root takes /-i/ and the intensifying verb takes the inflections.

e.g. gtni gtn 'Take it'  
pəi wyo 'Fell down'  
āu copriyū phēki dīnyū ay  
'I have thrown away the books'

The intensifying verb is lost with negations. The intensifying verb compound can be dealt along with a single root verb as the construction does not offer any complexity except an added slot position.

Here below, a matrix for periphrastic verb constructions in H.B.D. is given so as to clearly show the verb phrase construction.

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Verb Phrase matrix showing simple verb root or a compound verb root plus Auxiliaries and Negatives.

Slot Position 1	Slot Position 2	Slot Position 3	Slot Position 4																																																																																				
<p>A Head Root in a Compound Verb Stem.</p> <p>The root is not inflected for number gender but occurs with participial suffix /-i/</p> <p>e.g. kəri      rəkhī</p> <p>gəni      wəni</p> <p>jəmi      todi</p> <p>nari etc.</p>	<p>Head verb in a single root stem or the Second Verb of a Compound Verb Stem- Past Participial form</p> <div><p>Roots</p><table><tr><th>Num</th><th>G</th><th colspan="2">Endings</th><th>III</th></tr><tr><th></th><th></th><th>I</th><th>II</th><th></th></tr><tr><td rowspan="2">Sg.</td><td>M</td><td>-yo</td><td>-e</td><td>-yo</td></tr><tr><td>F</td><td>-i</td><td>-i</td><td>-i</td></tr><tr><td rowspan="2">Pl</td><td>M</td><td>-ya</td><td>-ya</td><td>-ya</td></tr><tr><td>F</td><td></td><td></td><td>-i</td></tr></table><p>aw-      rəm-      jəm-      rəkh-</p></div> <div><p>Present Participial form</p><table><tr><th>Num</th><th>G</th><th colspan="2">Endings</th><th>III</th></tr><tr><th></th><th></th><th>I</th><th>II</th><th></th></tr><tr><td rowspan="2">Sg.</td><td>M</td><td>-no</td><td>-ne</td><td>-no</td></tr><tr><td>F</td><td>-ni</td><td>-ni</td><td>-ni</td></tr><tr><td rowspan="2">Pl</td><td>M</td><td>-na</td><td>-na</td><td>-na</td></tr><tr><td>F</td><td></td><td></td><td></td></tr></table><p>Roots      rə-      rəm-      kər-      sər-      rəkh-      jəm-</p></div>	Num	G	Endings		III			I	II		Sg.	M	-yo	-e	-yo	F	-i	-i	-i	Pl	M	-ya	-ya	-ya	F			-i	Num	G	Endings		III			I	II		Sg.	M	-no	-ne	-no	F	-ni	-ni	-ni	Pl	M	-na	-na	-na	F				<p>Negative</p> <p>→ tənə</p> <p>→ tən</p>	<p>Auxiliaries for mood and tenses- Present, Past and Future (contingent). Aux-Past-tense- 'was'</p> <table><tr><th>Num</th><th>G</th><th colspan="2">Endings</th><th>III</th></tr><tr><th></th><th></th><th>I</th><th>II</th><th></th></tr><tr><td rowspan="2">Sg.</td><td>M</td><td>wos</td><td>wē</td><td>wo</td></tr><tr><td>F</td><td>wɨys</td><td>wiyē</td><td>we</td></tr><tr><td rowspan="2">Pl</td><td>M</td><td>wasi</td><td>wa</td><td>wa</td></tr><tr><td>F</td><td></td><td></td><td>wəyū</td></tr></table>	Num	G	Endings		III			I	II		Sg.	M	wos	wē	wo	F	wɨys	wiyē	we	Pl	M	wasi	wa	wa	F			wəyū
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			<table><tr><th>Num</th><th>G</th><th colspan="2">Endings</th><th>III</th></tr><tr><th></th><th></th><th>I</th><th>II</th><th></th></tr><tr><td rowspan="2">Sg.</td><td>M</td><td>əyja</td><td>əyye</td><td>ay</td></tr><tr><td>F</td><td>əyyū</td><td>əyyo</td><td>əin</td></tr></table>	Num	G	Endings		III			I	II		Sg.	M	əyja	əyye	ay	F	əyyū	əyyo	əin																																																																	
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## 4

Word Level Analysis4.0 Introduction:

The word level of grammar is that level which is below the phrase level and above the morpheme level. The word is composed of morphemes and typically fills slots at the phrase level. It is a construction in which the constituent is a minimally free form in the language and whose constituents are morphemes. Words are composed of one or more morphemes; The morphemes are the ultimate grammatical constituents, the minimum meaningful forms in the language (Cook, W.A., 1969: 117).

- 4.0.1 The Definition of word: Bloomfield (1933: 178) defines the word as "a minimum free form; a free form which does not consist entirely of two or more lesser free forms". The word 'entirely' needs to be understood in the proper perspective in defining the word. Even when free forms are compounded to make a compound verb, something else enters into the composition of the compound word to form the word, which, syntactically, is a minimum free form or, to quote Cook, W.A. is a minimally free form.



The following table shows the word level analysis.

Word Level Analysis			
According to its freedom in use	According to the formation process	According to its internal structure	Characteristics of the word type
W O R D  as a  Minimum  Free  Form	Inflection outer formation	1.Nouns(n) 2.Verbs(v) 3.Adjectives ( ~j )	Gender, Number, case possessive Tense, Aspect, Mood, Voice & Causal Agreement with noun, comparison
	Derivation inner formation	1.Restrictive type Form class unchanged 2.Governing t type Form class changed	Nominalizer (nom) Verbalizer (ubzr) Adjectivizer (ajzr) Adverbializer (avzr)
	Compounds core forma- tion	Endocentric Exocentric	Roots related as multiple heads or head and modifier  Roots unrelated or one subordinate to the other

Forms that carry meaning are linguistic forms. The forms may be simple or monomorphic forms, or they may be complex or polymorphic forms. The forms that enter into the composition of words at the word level are the following:-

Stems carry the basic meaning of the word.

Root is a stem consisting of a single morpheme.

Affixes, add meaning to the stem. This is further classified into prefix, infix, suffix or suprafix, depending on its position vis-a-vis the stem.

Stems may be free or bound; affixes are always bound. We can show the types of words as follows (free forms in capital)

- |  |       |
|--|-------|
| 1. Simple word (single, free morpheme)   | A     |
| 2. a Derived word (bound stem and affix) | a + b |
| b Derived word (free stem and affix)     | A + b |
| 3. Compound word (two free stems)        | A + A |

Simple words, consisting of one free morpheme, are not constructions of more than one tagmeme of the level below i.e. the morpheme level. Hence they are not represented at the word level and are simply shown as free morphs at that level. The analysis of the construction of complex and compound words in H.B.D. is as follows:

#### 4.0.11 COMPLEX WORDS

Complex word of H.B.D. show the two following formation processes -

Inflections

Derivation

4.1 Inflections: Inflectional affixes are general throughout a form class, and therefore are both limited in number and have a very high frequency of occurrence (Cook, W.A. 1969:120). The Category of Words:- In H.B.D. nouns (including pronouns, relative pronouns), adjectives (including numerals) and verbs are the three categories of words which are inflected. The inflectional systems of H.B.D. involving the above three categories and the type of inflections they take are described as follows under the three categories, separately.

4.1.1 Nouns: Nouns in H.B.D. show three grammatical categories and take inflections for these viz. gender, number, and case.

4.1.11 A - Gender - Nouns in H.B.D. has a two gender inflectional system - masculine and feminine- and all nouns of the language fall under either of these categories. The assigning of gender agrees with sex only when it refers to human beings whether by denotative words, words of

relation etc. e.g.:

Masculine

pe -'father'

chokro -'son, boy'

maru -'man'

bhai -'brother'

raja -'king'

Feminine

mā -'mother'

chokri -'daughter, girl'

bairi -'lady'

bhen -'sister'

rāni -'queen'

But in the case of designatory terms, where the status of a person is stated, the gender is decided in relation to the person referred to: mastar .... awya 'The teacher came' (1966). In other cases, it is grammatical, the difference of gender being overtly expressed in the inflectional suffixes they take or through concord with other classes of words.

The words falling under both the genders have different endings. The marked masculine nouns have /-o/ endings and the marked feminine nouns have /-i/ endings. e.g.

gaddo -'cart'

chokro -'son'

kelo -'banana'

wandro -'monkey'

kajiyo -'fight'

ambo -'mango'

bhungro -'siren'

copri -'book'

chokri -'girl'

gadi -'train'

citthi -'letter'

minni & bilari -'cat'

larai -'quarrel'

kaphi -'coffee'

rəsto -'road'

peṭi -'box'

kutto -'dog'

sono -'gold'

The unmarked nouns of both genders have the following endings:

Ending	Masculine	Feminine
φ	git -'song'	bhen -'sister'
	ghar -'house'	bik -'hunger'
	map -'size'	əkh -'eye'
	həth -'hand', pəg -'leg'	jat -'caste'
	nam -'name' dudh -'milk'	nisal -'school'
	kəm -'work'	umər -'age'
	nəmbər -'number'	gāy -'cow'
		sirkar -'government'
α	bha -'father'	mā -'mother'
	sinema -'cinema'	ca -'tea'
	neta -'leader'	warta -'news'
	cəsmā -'glasses'	pəriksa -'examination'
		jatra -'pilgrimage'
		ninda -'criticism'
ι	bhai -'brother'	
	pənkhi -'bird'	(marked)
	pani -'water'	
	pəgi -'watchman'	
	məntri -'minister'	
	dərji -'tailor'	

u	maru -'man'	
	pāu -'bread'	lu -'hot winds'
	dabbu -'copper coin'	
	daru -'liquor'	
	baynū -'door'	
..	e	pe -'father'
		relwe -'railway'
	o	(marked)
		nō -'daughter-in-law'
		cho -'floors'
ə	səbdə -'word'	
	drəsyə -'scene'	
	sastrə -'scriptures'	

Thus, in H.B. D. masculine nouns take seven endings and the feminine nouns take five. The endings /-o/ and /-ə/ are absent in feminine and /-u/ and /-e-/ also are rare.

The concord for gender is seen, in a sentence, in adjectives, predicative attributes and verbs. The words, in concord with the noun, show /o/ and /-i/ respectively for masculine and feminine

ēnjo nokər wasən manjeto (263)

His servant utensils is washing

mənji bai rəsoi kəreti (261)

4.1.12 B- Number: There are two numbers in H.B.D. - singular and plural - which shows inflection in nouns. The singular has been described without a number morpheme in



in our analysis (i.e. as a root) and the plural morpheme /a/ has the following allomorphs.

- 4.1.13 C -Case: There are two cases in H.B.D. nominative and indirect or oblique. The distinction is seen in noun phrases when they take a post position. The nominative case occurs in the subject slots or in objective slots without a post position.

As the number and case are generally fused into one form, we can show the inflections for both in matrices, as shown below.

n = + nnuc : ns          +cs - num : M - o etc.

Read noun stem in H.B.D. consists of an obligatory nuclear slot, filled by noun stems (numbered 1 -11) and an obligatory case - number slot filled by affixes as shown in the matrices.

The CS - num suffixes of H.B.D. are shown in the following matrices -

1. Masculine o - ending nouns (M-o)		Sg	Pl
ghoro -'horse' mættho -'forehead'	Nom	o	a
pəglo -'steps' kelo -'banana'	Obl	e	e
gəddo -'cart' wadra -'the clouds'			
gəddemē -'in the cart'			
ghorete -'on the horse'			
kuttejo -'of the dog'			

## 2. Masculine o- ending nouns (M-o) chokro -'boy'

		Sg	Pl
potra -'grand sons'			
chokrāu -'The boys'			
b̥t chokra -'two boys'	Nom	o	a/āu
chokre ke -'The boy' (object)	Obl	e	āu(jo)
chokrēumē -'in the boys'			ēu (others)

## 3. i- ending nouns (M-i)

Masculine	Feminine		Sg	Pl
jəm̐i -'son in law'	kiri -'insect'			
bhai -'brother'	bayri -'woman'	Nom	i	iyū
hathi -'elephant'	chokri -'girl'	Obl	i	iyū(jo)
	roṭli -'Roti'			iyē (others)
	copri -'book'			
	wandri -'she monkey'			
	tekrite -'up the hill'			
	sət dhiyū -'seven daughters'			
	m̐nji copriyū -'my books'			
	bairiyēke -'the women'(obj)			
	ḍiyē -'in days'			

## 4. a -ending nouns (M-a)

Masculine	Feminine		Sg	Pl
masa -'mother's sister's husband'	m̐ja -'enjoyment'			
bha - 'father'	r̐ja -'holiday'	Nom	a	āu
	s̐nja -'evening'	Obl	a	āu(jo)
				ēu (others)
	m̐jamē -'in good condition'			
	babake -'the baba'(obj)			

## 5. masculine ə -ending nouns (M-ə)

	Sg	Pl
səbdə - 'word'	Nom ə	ə
	Obl ə	ə

## 6. masculine u -ending noun (M-u)

	Sg	Pl
maru - 'man'		
b <sup>h</sup> peru - 'two guavas'	Nom u	u
marwe ke - 'to the men'	Obl u	u/we
marujo - 'of the man'		
ghəne maru ke - 'many men' (obj)		

7. feminine o -ending nouns (M-o<sub>2</sub>)

	Sg	Pl
nō - 'daughter in law'	Nom o	oyū
nōjo - 'of the daughter in law'	Obl o	oyū(jo)
		oyē (others)

8. feminine u -ending nouns (M-u<sub>2</sub>)

	Sg	Pl
wəu - 'daughter in law'		
baju - 'side'	Nom u	u
baju mē - 'in the side'	Obl u	

## 9. masculine φ ending nouns (M-φ)

	Sg	Pl
həth - 'hands' khetər - 'field'		
khetər mē - 'in the fields'	Nom φ	φ
balakja həth - 'the boy's hands'	Obl φ	φ
jarke - 'to the trees'		

10. feminine  $\phi$  ending nouns (M-F  $\phi$ )

		Sg	Pl
rəjəy -'leave'	gāy -'cow'	Nom $\phi$	ū
bhēs -'buffalo'	gāyū -'the cows'	Obl $\phi$	ū(jo) ē(others)
gāyēke -'the cows' (obj)			
bhēske -'the buffalo' (obj)			

11. feminine  $\phi$  ending nouns (M-F  $\phi_2$ )

		Sg	Pl
səthər -'thigh'	əkh -'eye'	Nom $\phi$	yū
məkh -'fly'		Obl $\phi$	yū(jo)
mīnji bhenyū -'my sisters'			yē (others)

The oblique forms of pronouns are shown under columns at the head of which the relevant postpositions that occur after the bound forms of pronouns are entered.

[illegible]

4.1.2 Adjectives: Adjectives in H.B.D. take gender inflections in concordance with the nouns, in both modifying positions as well as as predicative attributes. Adjectives are of two types /-o/ ending adjectives (kalo 'black type) which take inflections and adjectives having other endings (/a/ 'red' type) which are uninflected e.g.

- Masculine /o/ - hekro ghar - 'a house'  
 nandho gaddo - 'small cart'  
 minjo ghar nandho ay - 'My house is small'
- /phi/ - lal gulab - 'red rose'  
 chokro alsu ay - 'The boy is lazy'
- Feminine /i/ - minji copri - 'my book'  
 chokri beri ay - 'The girl is deaf'  
 chokri alsu ay - 'The girl is lazy'  
 chokri husiar ay - 'The girl is clever'

The head-modifier concord is very well-knit in H.B.D. as in other Indo-Aryan languages. It could be shown by the following formula for the inflecting type of adjectives.

$$N = +Pos:ajnuc \begin{bmatrix} o \\ a \\ i \\ iyũ \end{bmatrix} +Det:det+ Mod:ads \begin{bmatrix} o \\ a \\ i \\ iyũ \end{bmatrix} +H:n \begin{bmatrix} msg \\ mpl \\ fsg \\ fpl \end{bmatrix}$$

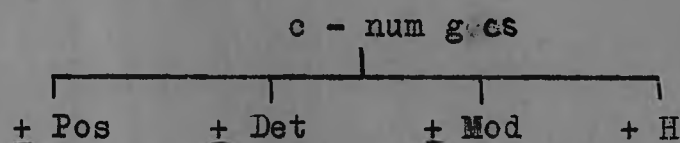


The possessive itself can be  $n_{cs}+jo$  etc. or a pn.  
 A rule of this kind has a quality - descriptive  
 economy. It shows 4 functional classes, which have  
 two grammatical feature in a complex system of relations.

The concord for obl. case has been shown as follows-

$$N = +Pos:ajune \begin{bmatrix} e \\ i \end{bmatrix} +Det:det \begin{bmatrix} mcs \\ fcs \end{bmatrix} +Mod:ads \begin{bmatrix} e \\ i \end{bmatrix} +N:n \begin{bmatrix} mcs \\ fcs \end{bmatrix}$$

The concord system can be formulated



Read: The possessive, determiner and modifier agree  
 with the head noun for number, gender and case.

We have the following examples of concord.

#### Masculine Nominative

dewki jo aṭhmo chokro - 'The eight child of Dewaki'  
 marwe ja mən - 'The minds of men people'  
 bhaṭianja wal - 'The hair of Bhatiya Women'  
 potē jo mīrey kəm - 'all ones own work'  
 'ghano wədo ser - 'very big city'.

#### Masculine Oblique

dewkije mīrey chokrēu ke - 'all the children of Dewaki'  
 un bejəwabdār juwan mē - 'in that careless youth'  
 un bīcare juwan je - 'of the poor young man'

wənəspəti je jiwən mē -'in the life of vegetation'  
 panje desja -'of our Country'  
 ʔn ser ji -'of this city'

Feminine Nominative

rajaji həkṛā əkh -'one eye of the king'  
 hi copri -'that book'

Feminine Oblique

un dosi ke -'to that old woman'  
 ʔnji nailonji sari jo -'of her nylon saree'  
 hʔn coprite -'on that book'

4.1.21 Numerals: The chart of Cardinal numbers is given below. Words which are of a complex structure are given in full. Words which have a common morpheme are given in segments with a sign '- ' following. The suffix is shown within square brackets

D e r i v a t i o n

Base Number	0	1	2	3	4	5	6	7	8	9
1. həkro	d̥	t̥gyaro	baro	tero	codo	paṇdro	soḷo	sətro	əiro	unəi
2. bt	u[i]	ekkə-	bə-	te-	co-	p̄n̄j-	chə-	sitə-	t̄t̄th -	ogəṇtri
3. tre	[tri]	ekə-	bə-	te-	co-	p̄-	chət-	sənən-	ənən-	ogəṇcali
4. car	[cali]	ek-	be-	te-	cumali	pin-	che-	suṇ-	un-	ogəṇpəca
5. pən̄j	p̄n̄ja	eka[vən]	ba-	teppen	coppən	p̄n̄ja-	chəppen	s̄t̄t̄ta-	ət̄t̄ha-	ogəṇsəth
6. chə	[səth]	ek-	ba-	te-	co-	p̄-	chə-	sən̄-	ən̄-	osinter
7. sət	sin[ter]	eko-	b̄o-	t̄o-	cumo-	p̄nc̄yo-	ch̄yo-	s̄t̄t̄tyo-	t̄t̄hyo-	oḡīyaēsi
8. əth	ē[si]	eka-	bya-	tya-	corya-	p̄nc̄ya-	ch̄ya-	s̄t̄tya-	t̄t̄hya-	nevya-
9. nò	neū	eka[n̄ū]	ba-	tra-	cora-	p̄n̄oa-	ohən-	s̄t̄t̄ta-	ət̄t̄ha-	nava-

The other base numbers of a higher value are  
 so -'hundred'                      hajar -'thousand'  
 lakh -'hundred thousand' karor -'ten million'

Number of value over hundred are formed by  
 the relevant number e.g.

101 hākro so ek (not 'hākro' again)  
 563 pañso tesath  
 2782 bt hajar sət so byasi

The ordinal numerals are derived by suffixing  
 /mo/ with numbers of the value '7' and above. Upto  
 6 the cardinals are -

pelo -'first'	byo -'second'	tryo -'third'
cotho -'fourth'	pañjmo -'fifth'	chattho -'sixth'

4.1.3 Verb: Verb in H.B.D. can be analysed as taking the  
 inflectional categories of mood, tense and aspect. The  
 verb is either a non-verbal auxiliary or verbal predi-  
 cated derived from verb roots.

Mood: There are three moods in H.B.D. viz. imperative,  
 subjunctive and indicative.

4.1.31 Imperative are of two types viz. direct, where  
 the listener is given a command to be carried out  
 immediately and indirect, where the listener is given  
 a suggestion or a request that could be carried out

later. The direct imperative has the following formula -

$$iv/tv_{imp} = +vnuc:ivs/+tvs+num: /o/$$

The morpheme has two allomorphs -

$\phi$  with singular pronoun /tũ/

/-o/ with plural pronoun /tãwĩ/.

e.g. kār/kāro 'do', əc/əco 'come', nar/naro 'see'.

The indirect imperative has the following formula -

$$iv/tv_{imp\ 2d} = +vnuc:ivs/tvs+id:/J_1/+ num:/a/$$

The morpheme for indirect imperative has allomorphs

/j/ after vowel ending stems or with /a/

/əj/ after consonant ending stems.

The number morpheme has two allomorphs

/φ/ with singular pronoun /tũ/

/a/ with plural pronoun /tãwĩ/

e.g. tũ əcəj 'come (sometimes)', tũ cəj 'tell'

tãwĩ əcja 'please do come', tãwĩ cəja 'please do tell'

Auxiliaries are not inflected for imperative mood.

4.1.32 Subjunctive mood is of two types - present contingent and past contingent.

The formula for the formation of present contingent is as follows.

$$iv/tv_{subj} = +vnuc:ivs/tvs + (p:pm + num:numm).$$

The person and number portmanteau morpheme /s/ u/  
could be shown as having the matrix.

Verb roots

kəɾ 'do' əc 'come bol 'speak'  
cə 'say' (cũ in I sg, c-in III sg), I  
rəm 'play'  
ɖi 'give' wăc 'read' wɛn 'go' II  
jɛm 'eat' gɛn 'take' by- 'sit' III  
kəɾ 'do (k-in III pl)

Sg	Pl
ã	ũ
ẽ	o
e	n

The morphomemic rules demand that /ɖi/ become  
/d/ before /e/ and takes glide /y/ before other vowels.

The past contingent verb phrase comprising a  
past tense verb and a contingent verb always take past  
contingent verb /hot/

Examples of the use of subjunctive are as follows-

jo tũ hi kəm kəre to ău toke pəisa ɖiyă .  
If you finish this work, I will give you money.  
ău əcă? ău ktɖa byă ?  
Shall I come? Where shall I sit?  
əkhɪyẽ ke gəman  
that might appeal to the eyes  
əsi i copri wăcũ.  
We may read this book.



4.1.33 Verbs in indicative mood are inflected for number, person and gender. As the inflections of these categories are generally not analysable separably, we propose to separate tense as the variable and show the other inflections in matrices.

The auxiliaries have these forms in H.B.D.

<u>Present</u>			<u>Past</u>			
Sg	Pl		Sg		Pl	
			Masc.	Fem.	Masc.	Fem.
ǎyyũ	ǎyyã	I	wos	wıys	wãsi	
ǎyyẽ	ǎyyo	II	wẽ	wie	wa	
ay	əin	III	wo	wıy	wa	wıyũ

The verbal predicates have the following types and formulas

- Present
- Past Perfect
- Past Imperfect
- Future

The past imperfective is a periphrastic verb phrase formed by placing the auxiliary after the present parçiple form (əcno, kəyni etc). The other three verbs are described here.

A- Present Tense: The present tense inflections are shown as below with verb roots /əc, kər, wɛn, nar, pi/

	I		II		III	
	Sg	Pl	Sg	Pl	Sg	Pl
m	ãto		ẽto		eto	ənta
		ũta		ota		
f	ãti		ẽti		eti	əntiyũ

The inflections may be further analysed as having the following morphemes -

/p/ has /ã, ẽ, e/ in the singular and /ũ, o, ən/ in plural for the three persons respectively

/t/ is the tense marker for present tense.

/N/ has four forms -

o - msg      a - pl  
i - fsg      yũ- fpl (only in III person)

The formula for present tense verb is as follows-

+V nuc = vs+pers:/p/+t:/t/+num:/N/

B -Past Tense: The past tense in H.B.D. shows a two-tier system of agreement. In one, which is an intransitive verb, the verb agrees with the subject for number-gender-person and in the other, which is generally the transitive verb, the verb agrees with the object for number-gender. We may call them, respectively, subjectival and objectival constructions.

The subjectival sentence has the following inflections -

	I		II		III	
	Sg	Pl	Sg	Pl	Sg	Pl
m	yos	yāsi	yo	ya	yo	ya
f	tys		i/iyē		i	iyū

The transitive verb also has a two-tier system of concord as shown below -

	I		II		III	
	Sg	Pl	Sg	Pl	Sg	Pl
m	o	a	e			
f	i	yū	i	ā/yā	āi	ū

Agreement with object				Agreement with subject		
-----------------------	--	--	--	------------------------	--	--

C- Future Tense: The future tense forms have the following inflections -

	I		II		III	
	Sg	Pl	Sg	Pl	Sg	Pl
m	nos	nāsi	ne	na	no	na
f	nis		niyē		ni	niyū

## Complex Words

4.2 DERIVATIONS

What remains after inflections are separated. They are word stems. A word stem which is not simple (i.e. a root) can be analysed into its constituent parts. A derived word, thus, consists of roots and derivational affixes.

Derivations are bound forms and derivational affixes can be prefixed or suffixed in H.B.D. The affixes are of two types. In a governing derivational affixation, the form class of the root is changed. In a restrictive derivational affixation the meaning changes and not the form class.

4.2.1 Governing Derivations -

4.2.11 A- Nouns Formatives are suffixes that, added to a stem, form a noun. The suffixers are nominalisers of the types D 2.1 and D 3.1

ns = Core: vs/ajs + nom: D 2.1/3.1

Verb + D 2.1 → Noun.

per - peramni 'presents'

gan - ganetri

chut - chutək

jəm - jəmən 'food'

rəm - rəməkro 'toys'/rəmət 'play' vən - vənkar 'weaver'

oləkh - olkhan

lər - lərəi 'fight'

Adjective + D 3.1 → Noun

thando - thandak 'cold'	tajo - tajgi 'freshness'
wado - wadai	dub - dubki
odh - odhni	tər - tərwaiyo 'swimmer'
nandho - nandhpən	

4.2.12 B- Verb Formatives are affixes that, added to a stem, form a verb. The suffixes are called verbalisers.

bs = Core: ns/ajs + vbzr D 1.2/3.2

Noun + D 1.2 → Verb

iccha - icchnũ 'to want'	səram-sərmanũ 'to feel shy'
rəng - rəngnũ 'to dye'	jiv-jivaynũ 'to make alive'

Adjective + D 3.2 → Verb

wadhare - wadhaynũ 'to increase'

4.2.13 C- Adjective Formatives are affixes that added to the stem, form an adjective. The affixes are called adjectivisers.

ajs = + Core:ns/vs + ajzr: D 1.3/2.3

Noun + D 1.3 → Adjective

gandh- gandharo 'dirty'	səram-sərmal 'shy'
sukh - sukhi 'happy'	rəng- rəngit 'colourful'
səram - besəram 'shameless'	kəm - nikkamo 'useless'
rup - kurup 'ugly'	

Verb + D 2.3 → Adjective

rə- rəno/rəni 'living'

sum - sutelo 'sleeping'

vəm - rəmwəro 'playing'

- 4.2.14 D- Adverb Formatives are suffixes that, added to the stem form an adverb. The suffixes are called adverbializers.

avs = +Core: ns/ajs + avzr : D 1.4/3.4

Noun + D 1.4 → Adverb

səwar - səware' 'in the morning'    ant -ənte 'at last'

wəkhət - wəkhətsər 'to the time'

Adjective + D 3.4 → Adverb

dhimo - dhimethi 'slowly'

əghō - əghē 'in front of'

- 4.2.2 Restrictive Derivations are derivatives where the form class of the word does not change. Here are some examples from H.B.D.

ajs=+ ajzr {be-} +Core:ajs/ bejəwəbdar 'careless'

ajs = +Core:ajs +ajzr{ək} /car+ək 'about four'

ns = +Core: ns + nom {yo} /rəsoi+yo 'cook'

vs = +Core:ivs + vbzr {ay} /cot +ay 'to stick (a bill)'

#### 4.3 Compound Words:

Compound stems consist of more than one root, and the stems act as one word at the word level.



4.3.1 Types of Compound Words: There are three types of compound words. The simplest level of compounding is the joining of two simple roots. In this compound either of the two roots are taken by the word classes- noun, verb, adjective or adverb. The following chart shows the compounds formed by combining root1(vertical axis) with root 2 (horizontal axis). The combination belongs to the word class of root 2, unless otherwise stated.

R1 \ R2	n	v	aj	av
n	danpun ritirivaj rangrup warghoro kamdhandho matapita karyakram pustakalaya suryasta janmadī	mācchimar(N) mātthakut(N) dhartikāmp(N)		
v		lenden(N) khapi thākya cukya		gāikal 'Yesterday'  ācnikal 'tomorrow'
aj	pānckes		hājarek ūco nico ātthai tri	

The syntactic relation between the two roots in a Compound is in a very highly condensed form. The

relationships can be explained by the four following categories -

- 4.3.11 A - Syntactic Compounds: Where the syntactic relations are obscured and the normal syntactic linking is not seen. e.g.

jənmədī 'The day of one's birth'

wərgħoro 'The horse that the bridegroom rides on  
(to the bride's house)'.

pustəkaləy 'the place where book are kept ie  
a library'.

- 4.3.12 B - Endocentric Compounds have at least one head root.

- a) Coordinate has two head roots -

danpun - 'charity & benevolence'

lenden - 'taking and giving'

rangrup - 'complexion and figure'

- b) subordinate has one head root

əcnikal - 'tomorrow' pənnseri - 'a measure of  
five seers'

- 4.3.13 C - Exocentric Compound has no head root.

prəyogsala - 'laboratory' mədh məkki - 'bee'

məttħakut - 'trouble'

Semantically the relation between the two roots of a compound stem is mostly that of modifier-head e.g. pənnseri, əcnikal, karyəkrəm. subject-object e.g. məcchimar

or it can have hidden syntactic relations, as

mədhməkkhi - 'fly that collects honey'

məttakut - 'breaking of the head'

#### 4.3.14 D-Duplicative Compound:

The duplicatives are formed either by repeating the same root (linguistic form), as

wəddo wəddo - very big

ghər ghər mē - in every house

aste aste - very slowly

or by repeating some part of the first root in the second. This type of compound words are formed by different words of rhyming.

i) Replacing the first consonant- guspūs, rəshəs, rumjum

ii) Vowel change - dhamdhūm, taptip

iii) With a connector - gərmagərm, dhəmdhə<sup>a</sup>m

iv) Deleting a consonant of the second root - aju baju

v) a → i - mara marī, chupachupī.

## P a r t - I I I

D A T A

• • The data elicited from the informant comprise texts on topics of general interest such as short stories, descriptions, festivals and conversations followed by the data elicited through field procedures comprising sentences, phrases and words.

Along with the data (texts and conversations) literal (word to word) translation is given. Where it was necessary to indicate the meaning of two words by a single word translation, the words have been bracketted together by a hyphen. ~~underling~~ After the word to word translation a general summary of the translation has been provided.

a The research scholar has used as a tool, for field procedure, a list of words and sentences prepared and used by Dr. A.M. Ghatage and Dr. S.N. Gajendragadkar for the study of Marathi dialects. But, while presenting the elicited data the sentences have been categorised into statements, commonds and questions for the sake of convenience in analysis. Similarly, the adjectival, pronominal, numerical phrases have been listed under separate categories. The words

have been arranged in alphabetical order confirming to the alphabetical system of Sanskrit, Hindi, Marathi and other Modern Indo-Aryan languages. Alphabetisation of words was done on computer during analysis.

The word to word translation of the texts and conversation have not shown the translation of emphatic markers / to, -j, -y / and the enclitic marker /ne/ as it poses a problem. The use of these items have been discussed in the section on 'sentence' and 'clause' and have just been underlined in the translations.

### Word List

There are 3160 words in this word list. They are arranged according to the alphabetical order as follows:-

<u>Vowels</u>	:	ə	a	i	ɪ	u	ü	e	o
<u>Consonants</u>	:	k	kh	g	gh				
		c	ch	j					
		t	th	d	dh	n			
		t	th	d	dh	n			
		p	ph	b	bh	m			
		y	r	r	l	l	w	s	h

The first column consists of the phonemic transcription of the words, the second gives the grammatical categories of the words and the 3rd column gives the meaning of the words.

The list of abbreviations used for the grammatical categories is already given in the beginning - i.e. before introduction.

As far as adjectives are concerned, all adjectives ending in -- 0#, are declinable adjectives and the others are indeclinable. Some of the nouns in the second column indicated only by 'n' have not been checked for gender while eliciting data. A word having more than one meanings are separated by obliques in the second column and correspondingly in the third column.



## W o r d s

Vowels

əkəsmat	n.m	an accident
əkkəi	n.f	family
əkkərmi	n.m	One who does bad acts
əkranũ	iv	to be confused
əkray	r	be confused
əksər	n.m	letter
əkh	n.f	eye
əkharo	n.m	gymnasium
əgər	n.f	religious vow
əgauthi	av.t	before hand
əgath	n.f	a cord
əgasi	n.f	terrace
əgghõ	adv.	far
əgni	n	south-east
əgheni	n.f	first pregnancy
əghro	adj.	difficult
əc	r	come
əckanũ	iv	to hesitate
əckay	r	hesitate
əccho	adj.	white
əcnũ	iv	to come .
əchəbra	n.m	Chickenpox

əj	av.t	to-day
əjəb	adj.	strange
əjanyo	n.m	a stranger
əjaybi	n.f	wonder
əjmanũ	tv	to try
əjmay	r	try
əjwalo	n.m	light
ətəkcalo	adj.	mischievous
ətkanũ	iv	to stop
ət kay	r	stop
ətto	n.m	floor
əth	num	Eight
əthək	num	about eight
əthwariyo	n.m	week
əd	r	Touch
ədəkhəi	n.f	jealousy
ədəkho	adj.	jealous
ədđhi	num	two and a half
ədñũ	tv.	to touch
əni	n.f	point
əniwaro	adj.	sharpened, pointed
ənwar	n.m	bridegroom's companion
ənsoliyo	n.m	earth warm
əti	int	much
ətləs	n	satin, silk
əthanũ	n.n	pickle

əthwa	c	or
ədbhut	adj.	wonderful
ədhikmas	n	an additional lunar month
ədhirəi	n.f	hastiness
ədhuṛo	adj.	half
ənath	adj.	orphan
ənubhəw	n.m	experience
əne	c	and
ənenas	n.m	pineapple
əngutho	n.m	thumb
əngnũ	n.m	compound
ənjanũ	iv	to be dazzled
ənjay	r	be dazzled
ənt	n.m	end
ənte	av.t	at last
əndər	av.l	in, into, inside
əndharo	n.m	darkness
əndho	adj.	blind
əpəsra	n.f	a heavenly nymph
əptuḍet	adj.	up-to-date
əpnanũ	tu	to accept
əpnay	r	accept
əbhagi	adj.	unfortunate
əbhagiyo	adj.	unfortunate
əbhiman	n.m	pride
əbh(̣)rai	n.f	a shelf

əmirat	n.f	nobility
əruk	adj.	such and such
əmboro	n.m	a bun
əmrət	n.m	nectar
əjro	num	eighteen
ərbəng	adj.	wild
əldho	num	half
əwaj	n.m	noise
əwero	n.m	water tank for cattle
əwro	adj.	reverse
əsəktə	adj.	weak
əsad	n	The month 'Ashad'
əsi	pn	we (exclusive)
əswar	n.m	a rider
əhənkər	n.m	arrogance, pride

## a

aiskrim	n.m	ice-cream
akas	n.m	sky
akho	adj.	whole
ag	n.f	fire
agəl	av.l	in front of, before

agəliyo	n.m	a stopper
agiyo	n.m	glow worm
acəynũ	iv	to act, to behave, to put into practice
acər	r	act, behave, practice
acar	n.m	manners
ajiji	n.f	entreaty
ajubaju	av.l	around, here and there
athəm	n	eighth day of the month
atma	n.m	soul
atmiyəta	n.f	intimacy
atwar	n	Sunday
ath	r	make pickles
atho	n.m	fermentation
athnũ	tv	to make pickles
adu	n.m	ginger
adhunik	adj.	modern
anənd	n.m	happiness
angəriyo	n.m	a deliverer
angri	n.f	finger
apghat	n.m	suicide
aphət	n.f	difficulty, nuisance
abad	adj.	prosperous
abru	n.f	prestige
abhəynũ	tv	to cremate
abhər	r	cremate

abhlo	n.m	mirror sequence used in embroidery
aməntɾən	n.m	invitation
ambo	n.m	mango
ambli	n.f	tamarind
ay	aux	is
ayus	n.f	life
ar	n.f	sharp pointed edge
aram	n.m	rest, relaxation
ariso	n.m	mirror
al	r	sit near the wall
alnũ	iv	to sit near the wall
al	n.f	a false imputation
aləs	n.m	laziness
alsu	adj.	lazy
awək	n.f	income
awkaynũ	tv	to welcome
awkar	r	welcome
asərwad	n.m	blessings
asa	n.f	hope
aso	n	the month 'Aso'
astethi	av	slowly
asrəm	n.m	a hermitage
asro	n.m	protection, refuge
ũu	pn	I
ũako	n.m	line, scratch



ākro	n.m	a number
ācāl	n.m	udder
ācko	n.m	a shock
āsu	n.m	tears

## i

i	pn	He, she, it, this (remote)
icch	r	desire
iccha	n.f	a desire, a wish
icchāñ	cv	to cause to desire
icchay	r	cause to desire
icchñ	tv	to desire
indo	n.m	egg
itwo	n.m	young one of louse
inam	n.m	prize
injiksən	n.m	injection
indhoni	n.f	a round stand for pots
ire	det	This
i-loko	pn	They (remote)
il	n.f	Caterpillar
isan	n	north east
isaro	n.m	beckon
istapri	n.f	a stopper

istil	n.	steel
istri	n.f	iron (for clothes)
ispital	n.f	hospital
it	n.f	brick

t

tgyarəs	n.f	eleventh day of the month
tgyaro	num	eleven (11)
tthəi	num	twenty eight (28)
təda	av.l	here (remote)
ttro	adj.	so much

u

u	pn	He, she, it, That (Distant)
ukəynũ	iv	to boil
ukər	r	boil
ukaynũ	tv	to boil
ukar	r	boil
ukero	n.m	heap of rubbish
ukheyñũ	tv	to dig up
ukher	r	dig up
ukhri	n.f	a wooden mortar

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ug	r	Grow
ugam	r	strike
ugamñũ	tv	to strike
ugnũ	iv	to grow
ugh	r	wipe
ughayñũ	tv	to open
ughar	r	open
ugharo	adj.	open
ughnũ	tv	to wipe
ughranũ	tv	to collect
ughray	r	collect
ujaw	r	celebrate
ujawnũ	tv	to celebrate
ujayñũ	tv	to brighten
ujar	r	brighten
ujero	n.m	a scratch
uth	r sta	stand
uthayñũ	tv	to wake up, to arouse
uthar	r	wake up, arouse
uthnũ	iv	to stand
ud	r	fly
uda	av.l	there (distant)
udnũ	iv	to fly
unəi	num	nineteen
undo	adj.	deep .
utayñũ	tv	to copy, to unload
utar	r	copy, unload

utawər	n.	haste
utawro	adj.	hasty
uttər	n	north
utranũ	cv	to get unloaded
utray	r	get unloaded
utro	rel	That much
utsəw	n.m	festival
uthap	r	violate
uthapnũ	tv	to violate
uthlanũ	tv	to turn over
uthlay	r	turn over
udhi	n.f	white ants
udhrəs	n.f	cough
un	n.m	wool
unaro	n.m	Summer
undər	n.m	rat
undho	adj.	reverse
upəynũ	iv	to start
upər	r	start
upay	n.m	solution, remedy, way out
upaynũ	tv	to start
upar	r	start
upkar	n.m	obligation
upyog	n.m	use
upresən	n.m	operation (medical)
upranũ	cv	to get lifted

upray	r	get lifted
uplæk	n	on credit
upwas	n.m	Fasting
ubhṛaṇũ	iv	to overflow
ubhṛay	r	overflow
umər	n.f	age
umas	n.f	new moon day
umeyṇũ	tv	to add
umer	r	add
umbro	n.m	Threshold
ulət	r	become upside down
ulətnu	iv	to become upside down
ulayṇũ	tv	to throw up
ular	r	throw up
u-lako	pn	They (distant)
ultāṇũ	tv	to reverse
ultay	r	reverse
uskeyṇũ	tv	to excite
usker	r	excite
ũco	adj.	high
ũt	n.m	Camel
e		
ekəm	n	The first day of the month
ekəlsuiro	n.m	one . loving solitude

ekkəi	num	twenty one
ekdəm	av	suddenly
eklo	adj.	alone .
etle	i	so, That is why
etrelay	av	for that
etro	adj.	so much
erəndiyo	n.m	Castor oil
ero	c	like this
elci	n.f	cardamom
ēsi	num	eighty

o

ok	r	vomit
oknũ	tv	to vomit
ogəntri	num	twenty nine
ogaynũ	tv	to gulp, to swallow
ogal	r	gulp, swallow
ocinto	av	suddenly
ochar	n.m	bed sheet
ocho	adj.	few
ot	r	hem
otnũ	tv	to hem
otlo	n.m	a platform
odh	r	Cover



odhni	n.f	a half sari
odhnũ	tv	to cover
ophis	n.f	office
oyñũ	tv	to boil grains
ojro	n.m	hall
or	r	boil grains
ori	n.f	measles
orman	adj.	step (mother)
oləkh	r	recognise
oləkhnu	tv	to recognise
oləng	r <del>oro</del>	cross
oləngñũ	tv	to cross
olkhan	n.f	introduction
olkhanũ	tv	to introduce
olkhay	r	introduce
osan	n.m	curry
osanũ	tv	to drain excess water
osay	r	drain excess water

## Consonants

## k

kair	r	bite
kairñũ	tv	to bite
kə kro	n.m	a pebble

kəc	n.m	glass
kəcco	adj.	raw
kəcro	n.m	dirt
kəjiyo	n.m	quarrel, dispute
kətar	n.f	dagger
kəttəh	adj.	hard
kəde	ig	when
kədh	r	Remove
kədhñũ	tv	to remove
kənəs	n	groan
kənəsñũ	iv	to groan
kəni	n.f	a small particle
kəntalo	n.m	boredom
kənthi	n.f	a necklace
kəndo	n.m	a thorn
kənbi	n.m	a cultivator
kət	r	Spin
kətnũ	iv	to spin
kətha	n.f	story, religious discourse
kədac	av	perhaps
kən	n.m	ear
kəнку	n.m	kumkum
kənjus	adj	miser
kəndoro	n.m	a kind of ornament
kənsari	n.f	a cricket*
kənsaro	n.m	Copper smith



kəp	n.m/r	Cup/Cut
kəpanũ	cv	to get it cut
kəpay	r	get it cut
kəpar	n.m	forehead
kəpas	n.m	cotton
kəpasiyo	n.m	cotton seeds
kəpti	adj.	wicked
kəpnũ	tv	to cut
kəppər	n.m	cloth material
kəpro	n.m	cloth piece
kəbər	n.f	a grave
kəbat	n.m	cupboard
kəbutər	n.m	pigeon
kəbrəstan	n.m	cemetery
kəm	n.m	labour
kəmər	n.f	waist
kəmāl	n.m	lotus
kəmanũ	tv	to earn
kəmay	r	earn
kəmkho	n.m	blouse
kəmlo	n.m	jaundice
kəynũ	tv	to do
kər	r	do
kərəclə	n.m	crab
kərun	adj.	pathetic.
kərod	num	crore

kəroliyo	n.m	spider
kəɾək	adj.	hard
kəɾi	n.f	curry from curds
kəɾchi	n.f	ladder
kəɾwo	adj.	bitter
kəlak	n.m	hour
kəli	n.f	bud
kəlingər	n.m	water melon
kəwər	n.m	envelope
kəwi	n.m	poet
kəwita	n.f	poem, poetry
kəwo	n.m	kite
kəs	n.f/r	a ribbon/ tie, test
kəsəi	n.m	butcher
kəsiyo	n.m	a gobblet
kəsnũ	tv	to test, to tie
kəsɾət	n.f	exercise
kəsli	n.f	a small metal pot
kəswawər	n.f	miscarriage
kaka	n.m	Paternal uncle
kaki	n.f	Paternal aunt
kakindo	n.m	chameleon
kakri	n.f	cucumber
kagər	n.m	letter, paper
kacbo	n.m	tortoise.
kaju	n.m	cashew nut

kat	n.m/adj.	Iron rust /
kan	n.f	condolence visit
kanu	n.m	Hole
kano	adj.	one-eyed
kandi	n.f	match stick
kando	n.m	wrist
katər	n.f	scissors
kankhəjuriyo	n.m	centipede
kando	n.m	Onion
kapus	n.m	cotton
kaphi	n.f	Coffee
kamən	n	bewitching
kayəm	av	always
karəj	n.m	feast on the thirteenth day after death
karən	n.m	reason
karela	n.m	bitter gourd
karo	adj.	black
karkun	n.m	clerk
kartək	n	The month 'Kartak'
karbhari	n.m	nobleman
karyəkrəm	n. m	programme
karjo	n.m	heart
kal	av.t	tomorrow, yesterday
kalo	n.m	a cotton pad
kal	n.m	time

kaluro	adj.	black
kawetro	n.m	conspiracy
kastan	av	soon, quickly
kākən	n.m	a kind of bangle
kākh	n.f	arm-pit
kāto	n.m	a balance, ear ring
kātho	n.m	a river bank
kādhiyo	n.m	corpse carrier
ki	ig	which, what
kitli	n.f	kettle
kinaro	n.m	river bank, shore
kirən	n.m	ray
kirəstan	n.m	Christian
kirti	n.f	glory
kiri	n.f	ant
killo	n.m	fort
kī	ig	which, what
kik	adj.	something
kīyənə	neg.	nothing
kəccərghan	n.m	acute devastation
kəḍ	n.f	waist
kəḍa	ig.l	where
kəḍak	av.l	some where
kətrak	adj. ig	how many
kətro	adj. ig	how much
kənya	n.f	bride



kīrācli	n.f	crease, wrinkles
kīrām	n.m	hook worm
kīrgāynū	tv	to supplicate
kīrgār	r	supplicate
kīryawār	n.m	dowry
kīriyo	n.m	mason
kui	ig	what
kuo	n.m	well
kukro	n.m	cock
kuc	n.f	marchpast
kuco	n.m	dry sediment
kut	r	beat breast
kutumb	n.m	Family
kutko	n.m	piece
kutnū	tv	To beat breast
kundo	n.m	A flower pot
kutto	n.m	Dog
kutro	n.m	Dog
kud	r	jump
kudko	n.m	A jump
kudnū	iv	to jump
kudrāt	n.f	Nature
kupatār	adj.	Unworthy
kumāti	n.f	Evil mindedness
kumbhar	n.m	potter .
kurūp	adj.	ugly

kurkuriyo	n.m	puppy
kurmanũ	iv	To whither
kurmay	r	whither
kulay	av.ig	why
kulo	n.m	Buttock
kuwari	n.f	Axe
kusti	n.f	wrestling
kũwər	n.m	Prince
kũwaro	n.m adj.	unmarried
kũwri	n.f	Princess
ketro	adj. ig	How much
ked	n.f	Imprisonment
kedī	n.m	Slave
kenjo	ig	whose
keyra	n.m	Kind of vegetation used for making pickles
ker	ig	who
kero	adj. ig	How, of what sort
kelo	n.m	Banana, Plantain
kesri	adj.	Orange colour
kēke	ig	Who all
ko	ig	why
koi	pn	Somebody
koiwar	av.t	sometimes
koglo	n.m	A mouthful of water.

kothimbro	n.m	Fruit of Creeper
kotho	n.m	Castle
kodi	n.f	Sea-shell
kodiyō	n.m	An earthen lamp
kodh	n.m	Room for Cattle, Leucodermy
kodhiyō	n.m	Man suffering from leucodermy
koni	n.f	Elbow
kotəynũ	tv	to carve
kotər	r	carve
kotranũ	cv	to get carved
kotray	r	get carved
kothmēri	n.f	coriander leaves
kothro	n.m	large cloth bag
kodari	n.f	spade
kopi	n.f	copy
kobi	n.f	cabbage
koynũ	tv	to bore
kor	r/n.f	bore/edge, boundary
kori	n.f	silver coin of one third
koro	adj.	blank
kolej	n.f	college
kolso	n.m	coal
koliyo	n.m	a handful of food
kos	n.m	a treasury, water pipe
kōkni	np	Konkani language
kyaro	n.m	a bed

kyo	ig	which
krasna	np	Lord Krishna
krur	adj.	cruel
krodh	n.m	anger
klas	n.m	class

## kh

khatto	adj.	sour
khätlo	n.m	cot
khädäk	r	pile up
khädäknũ	tv	to pile up
khänd	n.f	sugar
khätam	n	finish
khänkheynũ	tv	to shake off
khänkher	r	shake off
khänjwaynũ	tv	to scratch
khänjwar	r	scratch
khäp	r	need, want
khäpnũ	iv	to need, to want
khäppen	n.m	a shroud
khäbär	n.m	announcement
khäbho	n.m	shoulder
khäm	r	wait
khämən	r	grate, scrape

khəmis	n.m	shirt
khəmnũ	iv	to wait
khərac	r	spend
khəracnũ	tv	to spend
khərab	adj.	bad
khəri	n.f	hoof
khərekhar	av	really
khəro	adj.	right
khərcu	n.m	bowels
khərco	n.m	expenditure
khərbəcro	adj.	rough
khəriyo	n.m	an inkpot
khəlas	adj.	over, finished
khəs	n	scalies
kha	r	eat
khatki	n.m	butcher
khanũ	tv	to eat
khandni	n.f	iron mortar
khatrī	n.f	assurance
khano	n.m	a drawer, locker
khandani	n.f	nobility
khami	n.f	wanting , lack of
khar	n.m	Rancour
kharəḱ	n.f	dry date
kharanũ	tv	to feed.
kharay	r	feed

kharo	n.m/adj.	soda bicarb/saltish
kharwo	n.m	sailor
khali	adj.	empty
khal	n.f	drainage of sewage
khij	n.f	anger
khijanũ	iv	to be angry, to be vexed
khijay	r	be angry, be vexed
khiti	n.f	a hanger
khin	n.f	valley
khir	n.f	a sweet dish
khil	n.m	pimple
khili	n.f	small nail
khilo	n.m	big screw like nail
khiso	n.m	pocket
khiteri	n.f	hotchpotch
khinkhod	n.f	fault-finding
khitynũ	iv	to fall off
khitr	r	fall off
khil	r	smile
khilnũ	iv	to smile
khis	r	move
khiseynũ	cv	to cause to move
khiser	r	cause to move
khitsnũ	iv	to move
khund	r	trample
khundanũ	cv	to cause to get trampled



khunday	r	cause to get trampled
khundnũ	tv	to trample
khup	r	go in
khupnũ	iv	to go in
khumbhi	n.f	saffron coloured sari
khursi	n.f	chair
khusamət	n.f	flattery
khetər	n.m	field
khetərpāl	n.m	a tutelary god
kheynũ	tv	to plough
kher	r	Plough
kherut	n.m	farmer
khel	n.m	play, a show
khẽo	r	pull
khẽcanũ	cv	to get it pulled
khẽcay	r	get it pulled
khẽcnũ	tv	to pull
kho	r los	lose
khotkanũ	iv	to stop, to become useless
khotkay	r	stop, become useless
khotto	adj.	false
khonũ	tv	to lose
khotəynũ	tv	to carve earth
khotər	r	carve earth
khotranũ	cv	to get earth carved
khotray	r	get earth carved

khod	r	dig
khodanũ	cv	to make one dig
khoday	r	make one dig
khodnũ	tv	to dig
khopri	n.f	skull
khoprel	n	coconut oil
khobo	n.m	cavity formed by two hands
khobhəynũ	iv	to wait
khobhər	r	wait
khōrak	n.m	food
khoro	n.m	dandruff
khol	r/n.m	open/pillowcase
kholnũ	tv	to open
kholo	n.m	lap
khos	r	prick, pierce
khosanũ	cv	to get pricked, to get pierced
khosay	r	get pricked, get pierced
khosnũ	tv	to prick, to pierce

## g

gəidho	adj.	old
gəjab	n	calamity
gəjro	n.m	flower garland for hairs
gəthri	n.f	bundle of cloth

gədo	n.m	cart
gəddi	n.f	train
gən	r	count
gəntri	n.f	calculation
gədyə	n.m	prose
gədhero	n.m	ass
gənji	n.m	bunian
gəndharo	adj.	rotten, dirty
gəm	r	like
gəmanũ	cv	to get it liked
gəmay	r	get it liked
gəmnũ	iv	to like, to be likeable
gəynũ	tv/n.m	to count, to swallow
gəraj	r	thunder
gərajnũ	iv	to thunder
gərəm	adj.	hot
gərib	adj.	poor
gəribəi	n.f	poverty
gərerı	n.f	pully
gərdən	n.f	neck
gərmi	n.f	heat
gərwə	n.m	pride
gəlas	n.m	glass
gəli	n.f	lane
gəl	r	swallow
gəli	n.f	blue powder

gəlo	n.m	neck
gəldi	n.f	rush
ga	r	sing
gagər	n.f	brass copper pot
gagərđi	n.f	a water pot
gaj	r	roar
gajər	n.m	carrot
gajnũ	iv	to roar
ganũ	v	to sing
gando	adj.	mad
gadi	n.f	small mattress
gadlo	n.m	mattress
gandhi	n.m	a grocer
gam	n.m	village
gaməriyo	n.m	villager, rustic
gamro	n.m	small village
gaynũ	iv	to melt, to filter, to pass
gar	n.f	an abuse
garo	n.m	mud
gal	n.m	cheek
galawelo	n.m	idiotic
galico	n.m	floor carpet
gal	r	melt, filter, pass
gaw	n.m	two miles distance
gãgro	n.m	a piece .
gãy	n.f	cow

gigoro	n.m	a tick
git	n.m	song
gidh	n.m	vulture
gin	r	take
ginnũ	tv	to take
gindki	n.f	stink
gindhro	adj.	dirty
girabh	n.m	Kernel
girmar	n.f	edible root
gu	n.m	human excreta
gucco	n.m	a bunch
gujaynũ	tv	to pass (time)
gujar	r	pass
gun	n.m/r	merit/multiply
guno	n.m	fault, crime
gundar	r	trample
gundar	n.m	gum
gunda	n.m	small edible fruit
gundnũ	tv	to trample
gupha	n.f	a cave
gumro	n.m	a tumour
guynũ	iv	to multiply
gur	n.m	a family priest
guruwar	n.	Thursday
gulab	n.m	rose
gulabi	adj.	pink

gulam	n.m	slave
guluriyo	n.m	puppy
gul	n.m	molasses, jaggery
gulpapri	n.f	a sweet dish
gusso	n.m	anger
gũth	r	knit
gũthnũ	tv	to knit
gebi	adj.	divine
gerajri	n.f	absence
geleri	n.f	gallery
ges	n.m	gas
gokh	r	oram, learn by heart
gokhnũ	tv	to cram, to learn by heart
gokhlo	n.m	niche
gothən	n.m	knee
gothəw	r	arrange
gothəwnũ	tv	to arrange
gothlo	n.m	knot in the vein
gonye	adj.	like
got	r	find
gotnũ	tv	to find
gotho	n.m	stumbling
godro	n.m	a mattress
gopi	n.f	a cow herdess
gobo	n.m	dent in the vessel
gol	n.m/adj.	circle, round



goli	n.f	bullet
gowal	n.m	shepherd
grah	n.m	planet

## gh

ghəghro	n.m	petticoat
ghat	r	decrease
ghataynũ	tv	to subtract, to lesson
ghatar	r	subtract, lesson
ghatnũ	iv	to decrease
ghədpən	n.m	old age
ghano	adj.	sufficient, much
ghanta	n.	bell ringing
ghanti	n.f	grinding stone
ghantri	n.f	small bell
ghaynũ	tv	to make
ghər	n.m	house
ghərcolo	n.m	saree for the marriage
ghər	r	make
ghəranũ	cv	to cause to make
ghəray	r	cause to make
ghəri	n.f	folds
ghəriyal	n.f	clock, watch
ghəs	r	rub

ghəsəynũ	tv	to drag
ghəsər	r	drag
ghəsənũ	cv	to make it rub
ghəsay	r	make it rub
ghəsũ	tv	to rub
ghəsranũ	cv	to get it dragged
ghəsray	r	get it dragged
ghəsri	n.f	bundle of cloth
ghəũ	n	Wheat
ghi	n.m	ghee
ghitrən	n.m	eclipse
ghitrak	n.m	customer
ghughri	n.f	small bells, tinklets
ghucəw	r	tangle
ghucəwnũ	iv	to tangle
ghum	r	move around
ghumanũ	cv	to make it move around or revolve
ghumay	r	make it move around
ghumto	n.m	a veil
ghumnũ	iv	to revolve, to move around
ghurək	r	bark
ghurəkũ	iv	to bark
ghuwər	n.m	owl
ghus	r	enter forcibly or secretly
ghusanũ	tv	to thrust or insert forcibly or secretly



ghusar	r	thrust, insert
ghusnũ	iv	to enter forcibly or secretly
ghũt	r	pulverize
ghũtanũ	cv	to get it pulverised
ghũtay	r	get it pulverised
ghũti	n.f	ankle
ghũtnũ	tv	to pulverize
gheynã	n.m	ornaments
ghero	n.m	siege
ghẽto	n.m	sheep
ghogho	n.m	crack
ghoriyo	n.m	cradle
ghoro	n.m	horse
ghõghat	n.m	noise
ghõc	r	pierce
ghõcanũ	cv	To get it pierced
ghõcay	r	Get it pierce
ghõcnũ	tv	To pierce

## c

cãitar	n	Sixth Lunar month
caudəs	n	Month's 14th day
cək	n.m	A Potter's wheel
cəkkər	n	Giddiness
cəklo	n.m	Chapaties rolling plain

cəkh	r	Taste
cəkhanũ	cv	To make one taste
cəkhay	r	make one taste
cəkhnu	tv	to taste
cət	r	lick
cətko	n.m	bite, sting
cətñi	n.f	Chutney
cətñũ	tv	to lick
cəðəi	n.f	attack
cən	r/r	to build, to eat slowly like a bird
cəñũ	tv	to say
cəno	n.m	horse gram
cətur	adj.	clever
cəndan	n.m	sandal wood
cəndarwo	n.m	decorative ceiling cover
cəndrama	n.m	moon
cəb	r	chew
cəbñũ	tv	to chew
cəmək	r	flash, be startled
cəməknũ	iv	to flash, to be startled
cəmkar	n.m	shining, glittering
cəmcō	n.m	spoon
cəmpəl	n.m	chappals
cəmbhu	n.m	a vessel
cəmrī	n.f	skin

cəmro	n.m	leather
cəynũ	tv	to graze
cər	r	graze
cəranũ	cv	to make someone say or graze
cəray	r	make someone say or graze
cərca	n.f	discussions
cəl	r	itch
cələk	r	glitter, shine
cələkũ	iv	to glitter, to shine
cəsko	n.m	craving
cəsmə	n	spectacles
ca	n.f	tea
cak	n.m	Chalk piece
caku	n.m	Knife
cakri	n.f	nursing
cakro	n.m	a small mat
cadər	n.f	a bed sheet
canki	n.f	a small loaf
candi	n.f	silver
cando	n.m	moon, on ulcer
candni	n.f	moon light
cabuk	n.f	a whip, a lash
cabkho	n.m	a cane spot, rash
camaciriyo	n.m	bat
cayni	n.f	sieve
car	num	four

carək	num	about four
caro	n.m	cattle food
cariyo	n.m	scare-crow, back-bitter
calak	adj.	smart
cali	num/n.f	Forty/Verandah
cawi	n.f	key
cāc	n.f	beak
cikkhəl	n.m	mud
cikto	adj.	sticky
cikno	adj	sticky
cici	n.f	house lizard
ciṭiyo	n.m	pinching
ciṭṭhi	n.f	a note
citra	n.m	picture
cithro	n.m	a rug
cinta	n.f	worry
cipiyo	n.m	tongs
cipro	n.m	mucus in eye
cibo	adj.	flat-nosed
cibhro	n.m	a musk-melon
cilo	n.m	track
ciwro	n.m	a food dish
cəkli	n.f	sparrow
cətək	r	stick
cətəkñũ	iv	to stick.
cittəyñũ	tv	to paint



cittar	r	paint
c+pti	n.f	a pinch
c+pto	adj.	flat
o+planũ	tv	to press in between
c+play	r	press in between
c+rak	n.m	bird droppings
cuk	r	miss
cukanũ	tv	to pay
cukay	r	pay
cuknũ	iv	to miss
cup	r	silent
curo	n.m	crumbs
curo	n.m	kind of ivory bengal
culo	n.m	oven
cus	r	suck
cusnũ	tv	to suck
cũt	r	select, elect
cũtni	n.f	selection, election
cũtnũ	tv	to select, to elect
ce	n.f	a pyre
cetanũ	tv	to warn
cetay	r	warn
co	r	say
coi	num	twenty four
cokkho	adj.	clean .
cokhəndo	adj.	square

cokha	n.m	paddy, rice
cokhwæt	n.f	clarification, explanation
cot	r	adhere
cotaynũ	tv	to stick
cotar	r	stick
cotnũ	iv	to adhere, to stick
cotlo	n.m	plait
codo	num	fourteen
coth	n.	Month's fourth day
cotho	num	Fourth
copəynũ	tv	to besmear
copər	r	besmear
copat	n.f	chess game (Indian version)
copri	n.f	book
comaso	n.m	monsoon
coynũ	tv	To rinse, to steal
cor	v/n.m	To steal / a thief
corəs	n.m	Square
cori	n.f	a A theft
coro	n.m	A kind of kidney beans
coli	n.f	Blouse
col	r	Rince

ch

chə	num	Six
chəi	num	Twenty six

chəiyo	n.m	child
chək	num	about six
chəkk	adj.	astonished
chəkko	n.m	eunuch
chəchundər	n.m	a mole
chət	r	sprinkle
chətt	n.	a bad smell
chətto	n.m	a splash
chəttəho	num	sixth
chətnũ	tv	to sprinkle
chəth	n.	sixth day of the month
chəd	r	relieve
chədnũ	tv	to relieve
chətt	n.f	ceiling
chətri	n.f	umbrella
chəpro	n.m	roof
chəbro	n.m	basket in balance
chəmechər	n.f	death-date
chəmpanũ	v	to get it stamped or printed
chəmpay	r	get it stamped or printed
chəynũ	tv	to thrash
chər	r	thrash
chəri	n.f	barren woman, twig as a tooth brush
chəlang	n.f	a leap .
chəwro	n.m	a flour omlette

chai	n.f	butter milk
chatī	n.f	chest
chap	r	stamp, print
chapo	n.m	newspaper
chapnũ	tv	to stamp, to print
chabri	n.f	basket (small)
chayo	n.m	shade
chari	n.f	a thin cover on liquid surface
chal	n.m	cotton saree
chãiro	n.m	shade
chãyo	n.m	a shade
chichro	adj.	shallow
chip	n.f	sea-shell
chibo	n.m	lid
chik	n.f	sneeze
chikkār	n.f	a slap
chikko	n.m	a Sling to keep things
chitto	adj.	right
chēr	r	be arrogant
chil	n.f	rind
chut	n.f	freedom
chutāk	av	by retail
chutachera	n	divorce
chund	r	crush
chundnũ	tv	to crush
chek	av	entirely

chetaynũ	tv	to deceive
chetar	r	deceive
chero	n.m	pallao, end of a saree.
chelkani	n.f	ear ring
chello	adj.	last
cho	n.f	floor
chokri	n.f	girl, daughter
chokro	n.m	boy, son
chori	n.f	girl, daughter
choro	n.m	boy, son
chor	n.m	a plant

## j

jain	np	a Jain
jagar	r	quarrel
jagaynũ	iv	to quarrel
jat	av	soon
jatko	n.m	electric shock
jatt	n.m	uncouth
jade	rel.t	when
jan	r	give birth to
jananũ	cv	to let one know
janay	r	let one know
janam di	n.m	birth day
janawar	n.m	animal
jangal	n.m	forest

jənmə	n.m	birth
jənmaksər	n.m	horoscope
jənmastəmi	n.f	Lord Krishna's birthday
jənmī	n.f	birth date
jənmotri	n.f	horoscope
jəpt	n.	confiscation
jəbək	r	flash
jəbəkñũ	iv	to flash
jəbbho	n.m	long coat
jəm	np	The god of death
jəməi	n.m	son-in-law
jəma	adj.	deposit
jəmañũ	tv	to freeze
jəmat	n.f	a community
jəmay	r	freeze
jəmin	n.f	floor
jəynũ	tv	to give birth to
jərur	av, n	sure, need, necessity
jəro	n.m	stream
jərkəsi	adj.	(sari) full of silver threads
jərbo	n.m	jaw
jəl	r	hold, support
jəlñũ	tv	to hold, to support
jəlanũ	iv	to get stiff
jəlay	r	get stiff
jəldi	av	soon



jalkar	n.m	flash, flutter
jaw	n.m	barley
jawab	n.m	answer
jawabdar	adj.	responsible
jaweri	n.m	jeweller
jatak	r	clean grain
jatakñũ	tv	to clean grain
jatko	n.m	a blow
jado	adj.	fat, thick
janito	n.m	a known person
jat	n.f	caste
jatra	n.f	pilgrimage
jadugar	n.m	magician
janaiya	n.m	men of the bridegroom's party
janariyu	n.f	women of the bridegroom's party
jangar	n.f	a on approval
janjar	n.m	silver bells worn in feet
jandh	n.f	Thigh
jam	r	freeze
jamñũ	iv	to freeze
jamin	n.f	bail
jamburo	adj.	indigo
jaro	n.m	ladder
jar	n.m	tree
jaru	n.m	broom stick
jaruwaro	n.m	sweeper

jaro	n.m	stools, bowels
jaherat	n.f	advertisement
jākho	adj.	dim
jākhra	n.m	Thorny shrubs
jāpə	n.m	a village end
jino	adj.	thin
jit	r	win
jitnū	tv	to win
jid	n.f	obstinacy
jindgi	n.f	life
jil	r	catch
jilnū	tv	to catch
jillo	n.m	district
jiw	n.m	life
jiwən	n.m	life
jiwat	n.f	worm
jiwar	r	give life
jiwaynū	tv	to give life
jiwto	adj.	alive
jīkkər	n.f	obstinacy
jīgya	n.f	place
jījjo	adj.	more
jījman	n.m	patron of the priest
jīda	rel.1	where
jītro	rel. adj	as much.
jīnoi	n.f	sacred thread of the Brahmins

jēbbhi	n.f	tongue cleaner
jēbh	n.f	tongue
jēm	r	eat
jēmən	n.m	meal
jēmñũ	tv	to eat food
jēmno	adj.	right
jētrak	adj.	a little
jēlebi	n.f	a sweet dish
jugar	n.m	gambling
jut	r	snatch
jutñũ	tv	to snatch
judo	adj.	separate
juno	adj.	old
jubani	n.f	witness
juro	n.m	a bunch
jul	r	swing
julñũ	iv	to swing
juwan	n.m	a youth
je	rel.pn	who, which
jegopal	n.	a welcome or departing salutation
jeth	n.m/n	husband's elder brother/ eighth month of the year
jethani	n.f	husband's elder brother's wife
jetro	rel.adj	the much
jer	n.m	poison
jero	rel.adj.	like, the kind of
jel	n.f	jail

jo	rel.	if
jok	r	weigh
joknũ	tv	to weigh
jogwəi	n.f	arrangement
jotəynũ	tv	to yoke
jotər	r	yoke
joynũ	iv	to join
jor	n.m	strength
jorawər	adj.	brave
jor	r	attach, join
joro	n.m	shoe
joli	n.f	a cloth bag
t		
təuko	n.m	noise of a peacock
tənk	n.f	trunk box
təngri	n.f	leg
təpali	n.m	postman
təppo	n.m	horse cart
təplo	n.m	a pat
tadh	n.f	cold
tanũ	n.m	stipulated time
tando	n.m	an amber
tang	n.f	leg
taptip	n.f	fashion
*təmeto	n.m	tomato

taynũ	tv	to avoid
taliyo	adj.	bald
tal	r	avoid
tāk	r	put (a button)
tākabari	n.f	cupboard in the wall
tāki	n.f	tank
tāko	n.m	a stitch
tākñũ	tv	to put (a button)
tātiyo	n.m	leg
tāy	n.f	treatment
tika	n.f	criticism
tikit	n.f	ticket
titorī	n.f	a female lapwig
tipo	n.m	a drop
tipnũ	n.m	an al
tiphin	n.m	tiffin
tilo	n.m	tilak mark on the forehead
tilri	n.f	Kumkum, a mark on the forehead
tik	n.m	time equal to half a day
tikko	n.m	Kumkum mark
tikro	n.m	an ornament worn on the head
tīpāk	r	drip
tīpkanũ	v	to make it drip
tīpkay	r	make it drip
tīpākñũ	iv	to drip.
tuko	adj.	short
tut	r	break

tutnũ	iv	to break
tuwal	n.m	towel
tekri	n.f	small hill
tekro	n.m	big hill
teto	n.m	fruit of a bunyan tree
tebəl	n.m	table
terwo	n.m	a tip
tew	n.f	habit
toc	n.f	top
top, topiyo	n.m	pan
topi	n.f	cap, hat
topli	n.f	a basket
tolo	n.m	louse
tolo	n.m	crowd

## th

thəg	r	to deceive
thəgnũ	tv	to deceive
thəndək	n.f	coolness
thəndo	adj.	cold
thəmko	n.m	step in dancing
thəynũ	iv	to cool
thər	r	cool
thəranũ	tv	to bargain
thəray	r	bargain





thəliphuli	adj.	empty handed
thəllo	adj.	empty
thakər	np	god's name
thaynũ	iv	to freeze, to blow off
thar	r	freeze, blow off
thawko	adj.	wise (man)
thik	int. adj.	Ok
thingno	n.m	dwarf
thikro	n.m	broken pieces of earthen pot
thek	r	skip
thekanũ	n.m	address, a place
theknũ	tv	to skip
thekro	n.m	a jump
thel	r	roll, push
thelnũ	tv	to roll, to push
thok	r	hammer in, drive
thoknũ	tv	to hammer, to drive
thoth	adj.	dull
thor	n.m	a sweet meat, as oblation
thoriya	n.m	diamond ear rings
thol	r	peck
tholnũ	tv	to peck

## d

dəglo	n.m	long coat
dət	r	bury

dətnũ	tv	to bury
dənən	n.m	stick to brush teeth with
dəŋkh	n.m	a sting
dəŋgoro	n.m	a thick stick
dəbi, dəbri	n.f	a small box
dəbbo	n.m	a tin
dəmbh	n.m	pomp, vanity, fire brand
dəynũ	tv	to grind
dər	n.m	fear
dəriyo	n.m	bowl of leaves
dəro	n.m	a ball
dəl	r	grind
dəwakhano	n.m	dispensary
dəsən	n	sight, view
dəsəm	n	10th day of the month
dəs	r	bite
dəsera	n.m	the festival Dusserah
dəsũ	tv	to bite
dēi	n	curds
dakkən	n.f	witch
dakhəl	n.m	admit
dakhro	n.m	labour
dagh	n.m	stain
dadaji, dado	n.m	father's father
dadana	n.m	mother's father
dadi	n.f	father's mother
dadima	n.f	mother's mother

ḍadh	n.f	molar tooth
ḍadhi	n.f	beard
ḍan	n.m	alms
ḍan̄cori	n.f	smuggling
ḍand̄i	n.f	a small stick
ḍand̄iyo	n.m	stick for stick dance
ḍang	n.f	a stick
ḍangar	n.f	paddy
ḍabo	adj.	left
ḍabli	n.f	a small box
ḍayo	adj.	wise
ḍayri	n.f	diary
ḍar	n.f	curry
ḍariya	n.	fried or baked grams
ḍal	n.f	branch of a tree
ḍī	n.m	day
ḍikri	n.f	daughter
ḍikro	n.m	son
ḍitiyo	n.m	a small stem on fruit
ḍinū	tv	to give
ḍing	n.f	a lie
ḍiyo	n.m	a lamp
ḍil	n.m	body
ḍiwali	n.f	the Diwali Festival
ḍiwaso	n.m	The festival of Diwaso
ḍiwaliyo	n.m	bankrupt man
ḍiwalo	n.m	bankruptcy

diwi	n.f	a lamp
dt	num	ten
dttho	n.m	saw
dt̥s	r	appear
dt̥sanũ	cv	to make it appear
dt̥say	r	make it appear
dt̥snũ	iv	to appear
dukkər	n.m	pig
dukh	n.m	unhappiness, pain, sorrow
dukhawo	n.m	pain
dukhi	adj.	unhappy
duti	n.f	navel
dundo	n.m	cob
dungər	n.m	mountain
dub	r	sink, drown
dubki	n.f	a dive
dubnũ	iv	to sink, to drown
de	r	give
dekhaynũ	tv	to show
dekhar	r	show
dekhaw	n.m	scene
dedko	n.m	frog
dedh	num.	one and a half
den	n.f	a witch
der	n.m	husband's younger brother
derani	n.f	husband's younger brother's wife

deri	n.f§	shrine, temple
dewi	n.f	goddess
do	r	milk
doitri	n.f	daughter's daughter
doitro	n.m	daughter's son
dok	n.f	neck
do dwo	n.m	a cotton pod
donũ	tv	to milk
doyo	n.m	a big spoon to take water
dori	n.f	rope
doro	n.m	thread
dolo	n.m	eyeball
doso	n.m	old man

## dh

dhəknə	n.m	lid
dhəbbu	n.m	a piece of copper money
dhadhilila	n.f	a religious play, in the temple
dhaynũ	cv	to cast, to bend
dhal	n.f	a shield
dhal	r	cast, bend
dhiko	n.m	a smack, a hip
dhingli	n.f	doll
dhimnũ	n.m	swelling
dhilo	adj.	loose

dḥiṛno	n	a slanting position
dḥiseyñũ	tv	to drag
dḥitser	r	drag
dḥitsrañũ	cv	to make one draw
dḥitsray	r	make one draw
dḥuso	n.m	blanket
dḥepho	n.m	a clod lum of thread
dḥeri	n.f	a reel
dḥel	n.f	pea hen
dḥokla	n.m	a food item
dḥong	n.m	a false pretence
dḥor	n.m	Cattle
dḥolki	n.f	a small drum

## t

ṭaiyar	adj.	ready
ṭakiyo	n.m	pillow
ṭag̣ar	r	chase
ṭag̣aynu	tv	to chase
ṭaj	n.f	cinnamon
ṭəde	av.t	Then
ṭən	n.m	body
ṭangi	n.f	shortage
ṭəp	r	get warm, get angry
ṭəp̣əswi	n.m	an ascetic



təpanũ	tv	to warm
təpay	r	warm up
təpas	r	check
təpasnũ	tv	to check
təpkhir	n.f	snuff
təpkhiri	adj.	brown
təpnũ	iv	to get warm, to get angry
təbiyət	n.f	health
təbla	n.m	tabla
təmaku	n.m	tobacco
təmaco	n.m	a slap
təmaso	n.m	a show, fun
təmburo	n.m	The instrument 'tanpura'
təynũ	iv	to swim
tər	r	swim, float
tərat	av	soon
təraph	av	towards
təriyo	n.m	foot, bottom
tərwaiyo	n.m	swimmer
tərwar	n.f	sword
təllin	adj.	engrossed
təlaw	n.m	lake
təsu	n.m	a measure of length
təwĩ	pn	you (plural)
tak	r	aim
takat	n.f	strength
tako	n.m	full bundle of cloth

taknũ	tv	to aim
tajən	n.m	a kind of horse
tajo	adj.	fresh
tajgi	n.f	freshness
tadi	n.f	toddy
tan	r	stretch
tan	n	tune, engrossment
tambo	n.m	copper
taynũ	tv	to stretch
tar	n.m	wire
tarəw	r	skim cream
tarəwnũ	tv	to skim cream from milk
taro	n.m	star
tar	n.m	palm tree
tari	n.f	clap
taro	n.m	lock
taluko	n.m	taluka
taw	n.m	fever
tawitho	n.m	ladder
tasir	n.f	health
tāk	n.f	nib
tāsri	n.f	an utensil
tikho	adj.	hot
tijori	n.f	a safe
tiraskaynũ	tv	to hate .
tiraskar	r	hate
tir	n.m	locust

tṭkkār	n.f	haste
tṭda	av.l	there
tṭnkho	n.m	a spark
tṭtro	adj. rel	That much
tṭthi	n.f	a lunar day
tṭrākri	n.f	a Turk lady
tṭrās	n.f	thirst
tṭrchoyṇū	tv	to insult
tṭrchor	r	hate, insult
tṭr	n.f	a crack
tṭrko	n.m	sunshine
tṭl	n.m	sesame, a wart
tuphani	adj.	mischievous
tumbro	n.m	a gourd
tūro	adj.	astringent
teji	n.f	briskness
tetār	n.m	a partridge
terās	n	13th day of the month
tero	num	Thirteen
tero	n.m	marriage invitation
tel	n.m	oil
telwaro	n.m	oil dealer
tewar	n.m	festival
to	av.t	Then
toynū	tv	to break.
tor	r	break
tol	r	Weigh

tolnũ	tv	to weigh
trak	n	a spindle
trambiyo	n.m	outdated copper coin
trās	n.m	a large metallic dish
trāso	adj.	not straight
tri	num	Thirty
trij	n.	month's third day
triyar	av.t	Third time
tre	num	Three
trei	num	twenty three
trodi	n.m	day after tomorrow
tryo	num	Third

## th

thəkelo	adj.	tired
thəthəynũ	iv	to shiver
thəthər	r	shiver
thəthranũ	cv	to make one shiver
thəthray	r	make one shiver
thəppər	n.f	a slap
thəmbhlo	n.m	pillar
thər	n.f	layer
thəl	n.m	trunk of a tree
thak	n.m	fatigue
thali	n.f	plate
thəgro	n.m	a patch

thuk	r	spit
thuknũ	tv	to spit
theparo	n	milkman's apron
thor	n.m	a prickly shrub
thoro	adj.	a little

## d

dəksin	n	south
dəgo	n.m	treachery
dəntiyo	n.m	comb
dəndh	n.m	tooth
dəbanũ	tv	to suppress
dəbay	r	suppress
dəmri	n.f	a small copper coin
dəyamno, dəyawaro	adj.	kind
dər	n.m	a burrow
dərəbh	n.m	a kind of grass
dəriyo	n.m	sea
dərji	n.m	a tailor
dərroj	av.t	everyday
dərwažo	n.m	gate
dəlal	n.m	broker
dəlali	n.f	brokerage
dəwa	n.f	medicine
dəsto	n.m	iron hammer

dagina	n.m	ornaments
datar	n.m	donor
datero	n.m	sickle
dadhro	n.m	stair case
dan	n.m	donation
danəṭ	n.f	inclination
danpun	n.m	Charity
dab	r	press
dabnũ	tv	to press
diwankhano	n.m	drawing room
dukanwaro	n.m	shop keeper
dukal	n.m	famine
dujən	n.f	a state of cow (milking)
dudh	n.m	milk
dudhi	n.f	gourd
dudhwaro	n.m	milkman
duniya	n.f	world
durgəndh	n.f	stink
dusmən	n.m	enemy
dusmənawəṭ	n.f	enmity
duho	n.m	couplets
des	n.m	country
dewo	n.m	debt
dewto	n.m	coal fire
dokro	n.m	outdated coin
doynũ	iv	to run
doyro	n.m	a rope



dor	r	run
dost, dostar	n.m	friend
dostari	n.f	friendship
drasya	n.m	sight
dwes	n.m	spite

## dh

dhəkel	r	push
dhəkelanũ	cv	to get pushed
dhəkelay	r	get pushed
dhəkelnũ	tv	to push
dhəkkō	n.m	push
dhən	n.m	flock of cattle
dhəting	n.m	pretence, false show
dhən	n.m	wealth, money
dhənus	n.m	bow
dhənero	n.m	grain moth
dhəndho	n.m	business
dhəbək	r	beat
dhəbəkũ	tv	to beat
dhəynũ	tv	to offer, to hold
dhər	r	offer, hold
dhərəm	n.m	religion
dhərəw	n.m	satisfaction
dhəri	n.f	recess in a wall

dhərtikəmp	n.m	earth quake
dhərməsastrə	n.m	scriptures
dhani	n.f	popped corn
dhandhəl	n.f	tumult, disturbance
dhabo	n.m	blot
dhabro	n.m	blanket
dhamo	n.m	long, continuous stay
dhamdhum	n.f	pomp and show
dhayna	n.f	hopes
dhar	n.f	edge
dhawən	n.m	mother's milk
dhi	n.f	daughter
dhikkaynũ	tv	to hate
dhikkar	r	hate
dhinganũ	n.m	clash of arms
dhimethi	av	slowly
dhirəj	n.f	patience
dḥtrəj	r	get afraid
dḥtrəjnũ	iv	to get afraid
dḥtrjanũ	cv	to cause fear
dḥtrjay	r	cause fear
dhuni	n.f	ascetic's fire
dhutaro	n.m	a cheat
dhutkaynũ	tv	to reprimand
dhutkar	r	reprimand
dhun	n.f	a hymn

dhumbo	n.m	a slap by fist
dhul	n.f	dust, sand
dhūwaro	n.m	smoke
dhenū	n.f	cow
dho	r	wash
dhoko	n.m	wooden hammer
dhonū	tv	to wash
dhotiyo	n.m	dhoti
dhodh	n.m	water fall
dhobi	n.m	washerman
dhoynū	iv	to run
dhorio	n.m	canal
dhor	r	run
dhyan	n.m	meditation
dhrakh	n.f	grapes
dhro	n.m	a kind of grass

nə	neg.	no
nəirutya	n	southwest
nək	n.m	nose
nəkəl	n.f	copy
nəkh	n.m	nail
nəkhyo	n.m	nail cutter
nəgaro	n.m	a beating drum
nəguno	adj.	ungrateful

næc	r	dance
næcnũ	iv	to dance
næjar	n.f	glance, look
næjik	av.l	near
nændho	adj.	small, young
nændhlok	adj.	small
næth, næthni	n.f	nose ring
nædi	n.f	river
nængær	n	Jam Nagar, a big city
næphræt	n.f	disliking, hate
næblo	adj.	weak
næm	r	bow
næmaj	n.f	Muslim's prayer
næmanũ	cv	to make one kneel
næmay	r	make one kneel
næmnũ	iv	to bow
næl	n.m	tap
næyno	n.m	starved man
nærwo	adj.	healthy
næwai	n.f	surprise
næwwanũ	num	ninetynine
næso	n.m	intoxication
næskoro	n.m	nostril
næitær	i	otherwise
næi	neg	not
nako	n.m	needle's top
nag	n.m	cobra

nanũ	n.m	property
nat	n.f	caste
nanəm	n.f	inferiority
nanana	n.m	maternal grand father's house
nanabha, nano	n.m	mother's father
nani, nanimã	n.f	mother's mother
naynũ	tv	to see
naylon	n	nylon
nār	r	see
nariyæl	n.m	coconut
nar	n.f	shoelace
nari	n.f	vein
nasto	n.m	breakfast
nã	r/ng	bathe/no
nãnũ	iv	to bathe
nay	neg	no
nicõ	adj.	low, short
nidær	adj.	brave
nind	r	cut, slander
ninda	n.f	columny, abuse
nindnũ	tv	to cut, to slander
nim	r	appoint
nimanũ	tv	to appoint
niyəm	n	rule
niras	adj.	depressed
nirasa	n.f	depression, disappointment
niwəynũ	iv	to turn out

niwər	r	turn out
niwed	n.m	offering, oblation
nisani	n.f	mark
nisal	n.f	school
nisaso	n.m	sigh
niseni	n.f	stair case
nīkkamo	adj.	waste, useless
nīkkaynũ	tv	to deny
nīkkar	r	deny
nīkkhod	n.m	perdition
nīconũ	tv	to wring clothes
nīcooy	r	wring clothes
nīnan	n.f	husband's sister
nīndər	n.f	sleep
nīpəj	r	create
nīpəjnũ	tv	to create
nīwras, nīwrāt	n.f	leisure
nīsib	n.m	fortune, fate
nuksan	n.m	damage
nukh	n.f	surname
nurbifi	n	german measles
nū	num	nine
nūk	num	about nine
nen	n.f	eyebrow
neni	n.f	barber's instrument
neta	n.m	leader
ner	n.f	canal



newũ	num	ninety
nokər	n.m	servant
notəynũ	tv	to invite
notər	r	invite
notro	n.m	an invitation
nom	n.f	ninth day of the month
noriyo	n.m	mongoose
nõ	n.f	daughter-in-law
nyay	n.m	justice

## P

pəin	r	marry
pəinañũ	adj.	to get one married
pəinay	r	get one married
pəinnũ	tv	to marry
pəisa	n.m	paisa
pəisewaro	adj.	rich
pək	adj.	ripe
pəkəynũ	tv	to catch
pəkər	r	catch
pəkanũ	tv	to tan (hides)
pəkay	r	tan hides
pəkko	adj.	ripe, clever
pəknũ	iv	to ripen
pəkhali	n.m	water man

pəg	n.m	leg
pəgi	n.m	a watch guard
pəglo	n.m	a step
pəc	r	digest
pəcanũ	tv	to get digested
pəcay	r	get digest
pəcnũ	iv	to digest
pəchaynũ	tv	to stamp, to dash
pəchar	r	stamp, dash
pəchi	av.t	afterwards
pəchranũ	cv	to get stamped
pəchray	r	get stamped
pəjosən	n.m	a Jain religious observation
pət	n.m	floor
pətanũ	tv	to deceive
pətay	r	deceive
pətoro	n.m	a kind of silk saree
pətto	n.m	bandage
pən	i	but
pənũ	iv	to fall
pəndro	num	fifteen
pəndro	n.m	leaf
pət	r	be settled
pətang	n.m	kite
pətanũ	tv	to complete
pətay	r	complete

pəti	n.m	husband
pətnũ	v	to be settled
patta	n.m	playing cards
pətti	n.	a share
pətro	adj.	Thin, lean
pəthəynũ	tv	to spread
pəther	r	spread
pəthari	n.f	bed
pəthranũ	cv	to get it spread
pəthray	r	get it spread
pəthro	n.m	stone
pədy	n.	verse
pədhro	adj.	straight, open minded
pən	n.m	leaf
pənaro	n.m	a forced relation
pənkhi	n.m	bird
pənkho	n.m	fan
pəngət	n.m	arrow
pəncanũ	num	ninety five
pəncatiyo	adj.	very inquisitive
pəncang	n.m	an almanac
pənciyo	n.m	a small dhoti
pənckes	n.m	a police statement
pənj	num	five
pənjək	num	about five
pənjmo	num	fifth
pənjseri	n	a weight of five seers

pānth	n.m	path, way
pānno	n.m	page
pāri	n.f	fairy
pāriksa	n.f	examination
pārinam	n.m	result
pāristhiti	n.f	circumstance
pāroṭho	n.m	a kind of
pārco	n.m	a miraculous occurrence
pārdes	n.m	foreign country
pārwalō	n.m	a kind of game
pārsino	n.m	sweat
pārosi	adj.	neighbour
pārgho	n.m	echo
pārchāyo	n.m	shadow
pārdo	n.m	curtain
pālāng	n.m	iron cot
pālan	n	saddle
pāwāiyo	n.m	eunuch
pāwān	n.m	wind, breeze
pāwāncākki	n.f	windmill
pāwalo	n.m	a kind of vessel
pāwitrā	adj.	pure, holy
pāsand	adj.	interesting, likeable
pāscim	n.	west
pāstanū	iv	to repent
pāstay	r	repent
pa	num	a quarter
pakit	n.f	purse, pocket

pakhənd	n	fraud, bogus
paghri	n.f	turban
pachəl	av.l	back, behind
pacho	i	again
paji	adj.	abject, cummy
patiyo	n.m	black board
patnəgar	n	capital city
patli	n.m	a wooden seat
patlun	n.m	trousers
patwi	n	eldest son
path	n.m	prose
pado	n.m	he-buffalo
pan	pn	We (incl)
pani	n.m	water
panipuri	n.f	a food item
pano	n.m	stone
panko	n.m	small stone
patəl	n.f	plate made of leaves
patal	n.m	nether
padər	n.m	village end
padri	n.m	priest
pap	n.m	sin
paynũ	n/tv	cradle/ to tame
payo	n.m	leg, foundation
paymal	n.m	completely ruined, lost everything
par	n.f	border

parəkh	r	test
parəkhñũ	tv	to test
parewo	n.m	dove
paro	n.m	mercury
par	n.m	obligation
pal	n.m	big jute cloth
paləw	n.m	paloo
pali	n.f	a measure for grains
palis	n.m	polish
pal	r	tame
pawən	adj.	pure, purified
pawər	n.m	power
pawri	n.f	wooden slippers
pawlo	n.m	25 naye paise
pase	av.l	near
paso	n.m	dice
pāu	n.m	bread
pākh	n.f	wing
pākhri	n.f	petal
pācəm	n.f	seventh day of the month
pāpən	n.f	eyelash
pi	r	wash
pigəynũ	tv	to melt
pigər	r	melt
piokari	n.f	a syringe
picho	n.m	feather, chasing



pith	n.f	back
pinũ	tv	to drink
pindi	n.f	calf muscle
pinjān	n	Carding machine
pinjro	n.m	cage
pipər	n.f	lemon drops
pipuri	n.f	bugle
piranũ	tv	to make one drink, to offer a drink
piray	r	make one drink
pir	n	afflict
pirnũ	tv	to afflict
piro	adj.	yellow
pil	r	press, extract
pilanũ	cv	to get pressed
pilay	r	get pressed
pilnũ	tv	to press to extract
pistol	n.f	gun
pinja	num	fifty
pnji	num	twenty five
pītkolo	n.m	pumpkin
pitt	n	bile
pittar	n	brass
pipro	n.m	banyan tree
piras	r	serve food
pirəsũ	tv	to serve food
pīru	n.m	pus

p̄rja	n.f	subject, people
p̄rdhan	n.m	minister
p̄rmane	rel.	according to
p̄rsad	n.m	oblations
p̄tlaynũ	iv	to get wet
p̄tlar	r	get wet
puch	r	question, ask
puchnũ	tv	to question, to ask
puchri	n.f	tail
puja	n.f	prayer, Puja
pujari	n.f	priest
putar	n.m	son
putri	n.f	doll
punam	n.f	full moon day
puynũ	tv	to shut in
pur	r	flood, shut in
pura	n.m	water worms
puro, purnam	adj.	complete
purwa	n.f	east
puri	n.f	a fried chapati
pustakalay	nlf	library
p̄ronũ	v	to thread
p̄roy	r	thread
p̄roriyo	n.m	dawn
p̄rsyo	n.m	food served at home
p̄riko	n.m	parcel, packet
pe	n.m	father

pet	n.m	stomach
petanũ	tv	to lit
petay	r	lit
peti	n.f	harmonium
peda	adj.	produced
pen	n.f	pen
peni	n.f	heel
pensil	n.f	pencil
peramni	n.f	Things given to the in laws ritually
peru	n.m	guava
pera	n.m	a sweet dish
pela	av.t	before
pelo	num	first
po	r	fall
pokəl	adj.	hollow
poc	n	receipt
poco	adj.	soft
potli	n	a cloth bundle
pono	num	Three fourth
pote	pn	self
potri	n.f	son's daughter
potro	n.m	son's son
podlo	n.m	lump of dung
popəiyo	n.m	papaya
popət	n.m	parrot
por	n	a period of time

poraṇũ	tv	to thread a needle
poray	r	Thread a needle
poro	n/adj.	lump of clay, broad, wide
polis	n.m	police, policeman
polo	adj.	hollow
polko	n.m	blouse
pos	n	The month 'Paush'
põc	n	tact, aptitude
põco	n.m	wrist
prakas	n.m	light
praṭik	n.m	symbol
praṭye	rel.	for
prathwi	n.f	world, the earth
praphulit	adj.	glad, happy
prabḥu	n.m	god
pramaṇik	adj.	noble
pramukh	n.m	president
prayaṭn̄	n.m	efforts
prayog sala	n.f	laboratory
prawahi	n	liquid
prant	n.m	state, province
prem	n.m	love
prerna	n.f	inspiration

ph

phakt	adj.	only
phaganũ	tv	to throw

phəgay	r	throw
phəjeti	n.f	ridicule
phətək	r	deviate, loose temper
phətəkñũ	iv	to deviate, to loose temper
phətəkayñũ	tv	to beat
phətkar	r	beat
phətko	n.m	duster
phənəs	n.m	jack fruit
phərəj	n.f	duty
phərak	n.m	frock
phəral	n.m	food during religious fasts
phəriyad	n.f	complaint
phəriyo	n.m	a compound
phərut	n.m	fruit
phəsənũ	tv	to entangle
phəsay	r	entangle
phagən	n	The month 'Phagun'
phat	r	burst, explode
phatñũ	iv	to burst, to explode
phadiyo	n.m	splitting in two
phanəs	n.m	lamp
phand	n.f	pot belly
phayñũ	tv	to tear, to split
phar	r	tear, split
phariyo	n.m	loin cloth
phal	n.m	mango crop
phal	n	consternation

phaw	r	succeed, feel fine
phawnũ	iv	to succeed, to feel fine
phãko	n.m	pride
phãt	n	a bundle of cloth
phãpha	n.m	vain struggle
phãso	n.m	noose
phui	n.f	father's sister
phua	n.n	father's sister's husband
phuk	r	smoke
phuknũ	tv	to smoke
phut	r	swell, bud, burst
phutnũ	iv	to swell, to bud, to burst
phutro	adj.	handsome
phursæt	n.f	leisure
phul	n.m	flower
phuleko	n.m	marriage procession
phulo	n.m	spot in the eye
phulnũ	iv	to bulge out
phuwar	adj.	filthy
phũkanũ	tv	to blow
phũkay	r	blow
phũpharo	n.m	hissing of a snake
phũwaro	n.m	fountain
phũynũ	iv	to circle, to go around
phũr	r	circle, go around
phek	r	throw





phekñũ	tv	to throw
phen	n.f	hood of a snake
pheranũ	tv	to spin
pheray	r	spin
pheri	n.f	peddling
phelanũ	tv	to spread
phelay	r	spread
phēslo	n.m	adjudgment
phokəɬ	n.	futile effort, gratis
photo	n.m	photograph
phor	r	break glass
phorki	n.f	a pimple
phorlo	n.m	skin sores
phodo	n.m	thick curdled milk
phon	n.m	telephone
phoyñũ	tv	to break glass

## b

bəu	int	very
bək	n r	blabber
bəknũ	iv	to blabber
bəkro	n.m	goat
bəksis	n.f	gift, tips
bəgəl	n.m	arm pit
bəgaso	n.m	yawn

bəgico	n.m	garden
bəgo	n.m	an insect on cattle's skin
bəcanũ	tv	to rescue
bəcay	r	rescue
bəci	n.f	kiss
bəcki	n.f	a small cloth bag
bəcco	n.m	child
bəj	r	quarrel
bəjar	n.f	snuff
bəjanũ	iv	to quarrel
bətak	n.m	potato
bəndi	n.f	under jacket
bətak	n.m	duck
bətti	n.f	lamp, light
bəth	n.f	embrace
bədam	n.f	almonds
bədnam	adj.	defamed
bədlanũ	tv	to convert, to alter
bədlay	r	change, alter
bədle	re	instead of, on behalf of
bən	r	become
bənanũ	tv	to make
bənay	r	make
bənaw	n.m	an event
bənewi	n.f	sister's husband
bəngri	n.f	bangles

bəŋɡlo	n.m	bangalow
bənnũ	iv	to become
bəndər	n.m	a port
bəndobəst	n.m	arrangement
bəndh	r	shut, tie
bəndhuk	n.f	gun
bəndhnũ	iv	to tie
bəynũ	tv	to fire
bər	r	fire
bəraph	n.m	snow, ice
bərabər	adj.	alright
bəras	n.m	brush
bəro	n.m	pimple on the lips
bərkət	n	prosperity
bərchi	n	javelin
bəruko	adj.	strong
bərbəynũ	iv	to grumble
bərbər	r	grumble
bəl	n	strength
bələdh	n.m	bull
bəliyo, bəlwan	adj.	strong
bəs	n	bus
bai	num/n.f	twenty two/mother
bairl	n.f	woman, lady
bakəs	n.	match box
bag	n	garden
baj	n	a hawk

baji	n	a game of cards
baju	n	side
bajumē	re	near
bajro	n.m	millet
batli	n.f	bottle
bado	adj.	one eyed
ban	n.m	arrow
bandiyo	n.m	sleeveless shirt
bando	adj.	tailless
bathrum	n.m	bathroom
bano	n.	excuse pretext
bang	n	call for prayer from the mosque
bandhni	n.f	tie and dye saree
babat	re	in respect of, on
babri	n.f	hair style
bayoskop	n.m	cinema
baynō	n.m	door
baylo	adj.	coward
bar	av.l	out
baras	n	twelfth day of the month
bari	n.f	window
baro	num	twelve
balotiyo	n.m	nappie
balgopal	n.m	children, off spring
baldi	n.f	bucket
bawli	n.f	wooden doll

baskit	n.f	basket
balək	n.m	child
balməndir	n.m	nursery, kindergarten
bā	n.f	sleeve
bākro	n.m	bench
bāwro	n.m	upper arm
bi	n/r	seed/fear
bikkən	adj.	coward
biḡ	n	second day of the month
bit	n.m	beet root
biri	n.f	Beedi
binū	iv	to fear
bil	n.m	bill
billi, bilari	n.f	cat
biskit	n.m	biscuit
bā	num	two
bāk	num	about two
bāgrelo	adj.	spoiled
bācaro	adj.	poor, pitiable
bāy	pn	both
butṭi	n.f	ear ring
butṭho	adj.	blunt
budhapo	n.m	old age
budhwar	n	Wednesday
bupor	n.f/av.t	afternoon, noon
bulbul	n.m	bulbul

be	r	sit
bekari	n.f	unemployment
bejəwabdār	adj.	irresponsible
bedor	adj.	uncouth, ugly
benũ	iv	to sit
benpani	n.f	girl friend
bero	adj.	deaf
besərəm	adj.	shameless
beswad	adj.	tasteless
bokho	adj.	toothless
bodh	n.m	a lesson
bobro	adj.	stammering
boynũ	tv	to soak
boyri	n.f	jujube tree
bor	n.m	jujube
bolnũ	iv	to speak
bol	r	soak
byalki	av.t	some other time
byo	n.m	second
bramən	n	brahmin
blu	n	blue

## bh

bhəg	r	run
bhəgnũ	iv	to run
bhəgaynũ	cv	to make one run



bhəgar	r	make one run
bhəgwan	n.m	god
bhəj	r	pray
bhəjən	n.m	prayer
bhəjnũ	tv	to pray
bhətək	r	wander
bhətəkũ	iv	to wander
bhətthi	n.f	kiln, furnace
bhən	r	learn, study
bhətriji	n.f	brother's daughter
bhətrijo	n.m	brother's son
bhətwari	n.f	lady taking food to the farmer
bhəng	n.f/r	a drink from hemp/break
bhəngũ	iv	to break
bhəmar	n.f	eye brow
bhəmero	n.m	top
bhəMRI	n.f	cyclone
bhəy	n.m	fear
bhəynũ	tv	to learn, to study
bhər	r	fill
bhərət	n.m	embroidery
bhərəm	n.m	a secret
bhərelo	adj.	full
bhəroso	n.m	faith
bhər̥ti	n.f	tide
bhərwar	n.m	shepherd
bhər	adj.	brave

bhərko	n.f	flame
bhərḅhəynũ	iv	to mutter
bhərḅhər	r.m	mutter
bhəl̥ai	n.f	kindness
bhəl̥o	aj	good, kind
bhəle	i	well, than
bhəwəiyo	n.m	itinerant actor
bhəs	r	bark
bhəsñũ	iv	to bark
bhəsko	n.m	craving
bha	n.m	brother, feather
bhai	n.m	brother
bhaido	n.m	man
bhag	r	divide apart
bhagnũ	tv	to divide
bhagyəsali	adj.	fortunate
bhaji	n.f	green vegetable
bhatho	n.m	ulcer
bhanũ	n.m	meal
bhan̥ej	n	sister's son or daughter
bhand	n.m	a folk dancer
bhat	n.m	cooked rice
bhato	n.m	provisions for journey
bhadərwo	n	The month 'Bhadarwa'
bhan	n.f	consciousness, awareness
bhabhi	n.f	brother's wife
bhamən	n	a brahmin

bhari	n.f	bundle of dry sticks
bhaw	n.m	rate, price
bhawna	n.f	faith, belief
bhasa	n.f	language
bhāt	n.f	design
bhābhāynū	iv	to low
bhābhar	r	low
bhikari	n.m	beggar
bhindo	n.m	ladies finger
bhākh	n.f	begging
bhāj	r	wet
bhājnū	tv	to wet
bhāt	n.f	wall
bhājanū	iv	to get wet
bhājay	r	get wet
bhānno	adj.	wet
bhāynū	iv	to mix with
bhāyrko	n.m	coarse ground corn
bhār	r	mix with
bhui	n.f	lady dancing for god
bhuo	n.m	witch doctor
bhukh	n.f	hunger
bhukharwo, bhukhto	adj.	greedy
bhukhyo	adj.	hungry
bhutkānū	iv	to clash
bhutkay	r	clash
bhutto	n.m	a maize cob

bhundən	n	a sow
bhut	n.m	ghost
bhudo	n.m	swollen stomach of a child
bhungro	n.m	long pipe
bhul	n.f/r	mistake/forget
bhulnũ	tv	to forget
bhus	r	rub
bhusnũ	tv	to rub
bhũk	r	bray
bhũknũ	iv	to bray
bhego	adj.	together
bhej	n.m	moisture
bhet	r	embrace
bhetnũ	tv	to embrace
bhen	n.f	sister
bhelpuri	n.f	a food dish
bhēs	n.f	she buffalo
bhog	n.m	sacrifice
bhogəw	r	suffer, enjoy
bhogəwnũ	tv	to suffer, to enjoy
bhojəi	n.f	brother's wife
bhopo	n.m	a simpleton
bhorō	adj.	simple, credulous

m

mə	neg	no
məino	n.m	month

məiyarən	n.f	milkmaid
məiyari	n.f	woman who brings milk
məkorə	n.m	big black ant
məkkəi	n.m	maize
məkkh	n.f	fly
məkkhən	n.m	butter
məgəj	n.m	brain, a sweet dish
məgər	n.m	crocodile
məcko	n	A twist
məcchər	n.m	mosquito
məcchimar	n.m	fisherman
məchli	n.f	fish
məja	n.f	enjoyment
məjith	adj.	Red coloured
məjur	n.m	labourer
məjejo	adj.	good
məjbut	adj.	solid, strong
mət	r	Heal up
mətaynũ	tv	to cure, to remove
mətar	r	cure, remove
mətnũ	iv	to heal up
məth	n.m	horsegram
mədh	r	frame
mədhanũ	tv	to get it framed
mədhay	r	get it framed
mədhnũ	tv	to frame
<del>mədhnũ</del>	<del>tv</del>	<del>to frame</del>

mən	n	maund
məna	n.f	deficiency
məndyo	v	went on
mət	n.m	vote
məti	n.f	sense
məto	n.m	signature
mətthakut	n.f	unnecessary arguments
mətthe	rel	on, above, up, over, upwards
məttho	n.m	head
məth	r	struggle
məthnũ	iv	to struggle
məd	n	arrogance
mədəd	n.f	help
mədḥ	n.m	honey
mədhpuro	n.m	bee- hive
mədḥmakkhi	n.f	honey-bee
mən	n.m	hope, mind
mənəi	n.f	prohibition
məng	r	ask for
məngən	n.m	bedbug
məngəlwar	n	Tuesday
məngəlsutrə	n.m	wedding necklace
məngnũ	tv	to ask for
mənḥ	r	believe
mənḥnũ	tv	to believe
məntri	n.m	secretary
mənpəsənd	adj.	of our liking



məphlər	n.m	muffler
məynũ	iv	to die
mər	r	die
mərək	r	smile
mərəkũ	iv	to smile
mərən	n.m	death
mərelo	adj.	dead
mərwo	n.m	small mango
məlai	n.f	cream
mələk	n.m	a region
mələm	n.m	ointment
məluk	adj.	good
məsan	n.m	a burial place, cemetery
məsalo	n.m	spice
məsīd	n.f	a mosque
məsgul	adj.	engrossed
məstikhor	adj.	mischievous
məhan	adj.	great
ma	n/neg	Fourth month/ no
maitər	n	parent's home
magsər	n	second month
matlo	n.m	mudpot
mando	n.m	loaf's cover
mandmand	av	with great difficulty
mandwo	n.m	canopy
mata	n	small pox
mataji	n.f	mother-goddess

matma	n.m	great man
mangən	n.f	lady beggar
manj	r	wash utensils
manjnũ	tv	to wash utensils
mando	adj.	sick
map	n.m	measure
mapnũ	tv	to measure
maphi	n.f	forgivance
mama	n.m	maternal uncle
mami	n.f	maternal uncle's wife
mamlətdar	n.m	collector
mamlo	n.m	an incident
maya	n.f	love for wealth & relations
maynũ	tv	to beat
mar	r	beat
maraj	n.m	a cook, priest
maraja	n.m	king
marani	n.f	queen
maru	n.m	man
maro	n.m	nest
malən	n.f	gardner's wife
mala	n.f	necklace, garland
mali	n.m	gardner
malis	n	massaging
mawo	n.m	solidified milk
masa	n.m	maternal aunt's husband
masi	n.f	maternal aunt

masiko	n.m	One month after one's death
master	n.m	teacher
mic	r	close eyes
micnũ	tv	to close eyes
mijaj	n.m	temper
mitho	n.m	salth
min	n.m	wax
minit	n.f	minute
milkæt	n.f	property
mitti	n.f	clay
mittthaiwaro	n.m	sweet seller
mitttho	adj.	sweet
methri	n.f	a sweet dish
mindri	n.f	cat
mindar	n.m	temple
minni	n.f	cat
miri	n	pepper
mirca	n	chilly
mi̇re, mi̇rey	adj.	all
mitl	r	meet
mitlnũ	v	to meet
mis	n.f	black ash
muir	r	twist
muiranũ	cv	to get it twisted
muiray	r	get it twisted
muiro	n.m	dysentry
muirnũ	tv	to twist

mukti	n.f	freedom
mukhya	adj.	premier
mukhyaji	n.m	a priest
mugət	n.m	crown
much	n.f	mustach
mundən	n.m	hair removing ceremony
mutəynũ	iv	to urinate
mutər	r	urinate
mudəl	av	entirely
mung	n.m	green-gram
mungo	adj.	dumb
muphət	adj.	gratis, for nothing
mumbəi	np	Bombay
murəkh	adj.	fool
muro	n.m	raddish
murkho	n.m	stupid, foolish
murgo	av	altogether
murli	n.f	flute
muriyo	n.m	root
murdo	n.m	dead body
mulətwi	adj.	postponing
multhi	av	from the beginning
muwali	n.m	a rogue
musəmbi	n.m	orange
musəlman	n	mohmedan.
muskeli	n.f	trouble
mũjanũ	iv	to be confused



mũjay	r	be confused
mũjwān	n	uneasiness
megwal	np	a harijan caste
megh	n.m	rain
meghdhānus	n.m	rainbow
menāt	n.f	labour, hard work
menā	n.f	She -parrot
mendi	n.f	a hedging plant
meman	n	guest
mel	n.m	palace
mesuk	n.m	a sweet dish
mo	r	fascinate
moini	n.f	fascination
moci	n.m	shoemaker
moja	n.m	socks, waves
moṭar	n.f	motor car
modhiyo	n.m	a burner in a lantern
monū	iv	to fascinate
moti	n.m	bead
mongho	adj.	costly, deer
monghwari	n.f	deeriness
mobh	n.m	cross beam in a roof
mobhi	n.m	family chief
mor	n.m	he-peacock
moṛo	adj.	late
molo	adj.	tasteless
mowala	n	fallen hair

mosalo	n.m	maternal presents
mohān	np	God's name
mō	n	face, mouth
mōkan	n	condolence visit

y

yad	n	remembrance
yadgiri	n	souvenir
yojna	n	plot

r

rāiyat	n.f	subject
rākabi	n.f	saucer
rakh	r/n.f	keep/ash
rākhopo	n	watching
rākhñū	tv	to keep
rāc	r	compose
rācnū	tv	to compose
rāj	n.f	dirt particles
rājai	n.f	quilt
rāja	n.f	holiday, leave
rāñū	iv	to live
rānkar	n	tinkling sound
rāñdanū	iv	to become widow
rāñdapo	n.m	widowhood



rənday	r	become widow
rətan	n.m	pearl
rətaru	n.m	sweet potato
rətto	adj.	red
rəd	adj.	cancelling
rənirən	n.f	widow
rəng	n.m/r	colour
rəngit	adj.	colourful
rəngoli	n.f	flooral design
rəngnũ	tv	to colour
rənjaynũ	tv	to afflict, to harass
rənjar	r	afflict, harass
rəndh	r	cook
rəndhnũ	tv	to cook
rəb	n.f	a porridge
rəbəl	n.m	rubber, leather
rəbari	n.m	shepherd
rəm	r	play
rəmākra	n.m	toys
rəmət	n.f	a game
rəmaynũ	cv	to make one play
rəmar	r	make one play
rəmjan	n.m	holy month of fasting for Mohmedans
rəmnũ	tv	to play
rəwəi	n.f	a churning machine
rəwiwar	n	Sunday

rəs	n.m	juice, interest
rəsi	n	pus
rəsoi	n	cooked dishes
rəsoiyo	n.m	a cook
rəsolo	n.m	kitchen
rəsto	n.m	road
rəssi	n.f	rope
rai	n.f	mustard seeds
raksəs	n.m	giant
rag	n.m	voice, raga (music)
raj	n.m	kingdom, rule
raja	n.m	emperor, ruler, king
raji	adj.	happy
rajküwər	n.m	prince
rajküwri	n.f	princess
rajdhani	n.f	capital
rajpal	n.m	governor
rajbhog	n.m	a banquet, grand feast in temple
rajmel	n.m	palace
ran	n.f	a berry like fruit
rani	n.f	queen
raphro	n.m	snake's hole
rar	n.f	shout
raw	n.f	complaint
ras	n.m	a folk dance with sticks
rak	n	poor

rit	n.f	way, manner
ritriwaj	n.m	manners & customs
ritsər	av	methodically
ringnō	n.m	brinjal
ris	n.f	huff
rīch	n.m	bear
rēkjēk	n.f	affliction
rēkhəynū	iv	to wander
rēkhər	r	wander
ruab	n.m	show off, a pomp, an awe
ruj	n.f	healing
rujanū	iv	to heal up
rujay	r	heal up
runi	adj.	obliged
rutu	n	season
rup	n.m	beauty, a form
rupalo	adj.	beautiful
rupiyo	n.m	rupee
rupo	n.m	silver
rum	n.m	room
rumal	n.m	handkerchief
ruri	adj.	beautiful
rūwaro	n.m	body hairs
rejo	n.m	small piece of cloth
rediyo	n.m	radio
reti	n.f	sand
rem	n.f	mercy

relwe	n.f	railway
res	n.f	race
rēt	n.f	water-wheel
rētiyo	n.m	spinning wheel
ro	r	weep, live, stay
rok	r	hinder
rokanũ	tv	to stay
rokay	r	stay
roknũ	tv	to hinder
rog	n.m	disease
roṭi	n.f	Chapati
roṭli	n.f	Chapati
ronũ	iv	to weep
ropo	n.m	small plant

## 1

ləkkhən	n.m	symptom
ləkro	n.m	firewood, wood
ləkwa	n.m	paralysis
ləkh	num	lakh
ləg	r	feel
ləgən	n	marriage
ləgaynũ	tv	to hurt
ləgar	r	hurt
ləgnũ	iv	to feel
ləgbhəg	adj.	round about, at about

ləj	n.f	veil
ləjanũ	iv	to feel shy
ləjay	r	feel shy
lət	n.f	a bunch of hair
lətko	n.m	gesture, style
lədai	n.f	war, battle
ləddu	n.m	sweet ball
lədwaiyo	n.m	warrior
lət	n.f	a vicious habit
lətt	n.f	a kick
ləthaynũ	iv	to stagger
ləthar	r	stagger
ləngar	n.f	line
ləngoti	n.f	loin cloth
ləngrañũ	iv	to limp
ləngray	r	limp
ləngro	adj	one-legged
ləpat	n.f	a slap
ləppi	n.f	a sweet dish
ləmno	n.m	a temple near forehead
ləmbe	av.l	far
ləmbo	adj	long, tall
ləynũ	iv	to fight
lər	r	fight
ləlkaynũ	tv	to chant, to sing loudly
ləlkar	r	chant, sing loudly

ləlcanũ	iv	to be tempted
ləlçay	r	be tempted
ləsən	n.m	garlic
ləskər	n.m	army
lakh	n	shellak
lacar	adj	helpless
lad	n	caressing
ladi	n.f	bride
lad	n	horse dung
ladi	n.f	a tile
langh	n	tuck of dhoti
lar	n.f	saliva
likh	n.f	egg of louse
liṭo	n.m	line
lindi	n.f	excreta of a goat
lin	adj	engrossed
lip	r	coat earth
lipən	n	coating of the earth
lipnũ	tv	to coat earth
limbu	n.m	lemon
limboli	n.f	fruit of the neem tree
limbro	n.m	neem tree, curry leaves
lilo	adj	green
lisso	adj	smooth
lṭkanũ	tv	to hide .
lṭkay	r	hide
lṭkh	r	write



l <sup>h</sup> khñũ	tv	to write
l <sup>h</sup> ghro	adj	filthy
l <sup>h</sup> tkanũ	tv	to cling
l <sup>h</sup> tkay	r	cling
l <sup>h</sup> pəs	r	slip
l <sup>h</sup> pəsñũ	iv	to slip
l <sup>h</sup> wing	n.m	clove
lu	n.f	hot wind
lucco	adj	knavish
luṭ	r	robe
luṭñũ	tv	to robe
luni	n.f	vegetable grass
lulo	adj	lame
luwar	n.m	blacksmith
lekh	r	consider
lekhñũ	iv	to consider
leṭ	r wall	wallow
leṭñũ	iv	to wallow
leñũ	n	a debt
lenden	n	monetary transaction
lengho	n.m	pyjama
loi	n.m	blood
loṭo	n.m	goblet
lodho	n.m	iron
lobhiyo	adj	greedy .
loyo	n.m	frying pan
los	r	rebuke

losnũ

to rebuke

## w

wairag	n	renunciation
waisakh	n	seventh month
waisnaw	n.m	Vaishnav religion
wau	n.f	wife
waurani	n.f	bride
wakhæt	n	time
wakhætsær	av.t	in time
wakhan	r	praise
wakhaynũ	tv	to praise
wæg	r	ring
wægaynũ	tv	to ring, to play
wægar	r	ring, play
wæge	av.t	at (time)
wægnũ	iv	to ring
wægro	n.m	forest
wæghar	n	spicery
wæcæn	n.m	a promise
wæchro	n.m	calf
wæjan	n	weight
wæjandar	adj.	heavy
wæt	r	powder, grind
wætānũ	tv	to pass from

wəta <sub>o</sub>	n.m	greenpea
watay	r	pass from
watko	n.m	small bowl
wətt	n	obstinacy
wətnũ	t	to powder, to grind
wəðəi	n	greatness
wəðethi	av	loudly
wədo	adj.	big
wən	r	weave
wənkər	n.m	weaver
wənjaro	n.m	a man of caravan
wəd	n	dark fortnight of lunar month
wədh	r	increase
wəðhanũ	tv	to greet
wəðhamni	n.f	news, congratulations
wəðhay	r	greet
wəðhaynũ	cv	to get it increased
wəðhar	r	get it increased
wəðhare	adj.	much
wəðhnũ	iv	to increase
wənəspəti	n	greenery, plants
wəməl	n	cyclone
wəynũ	tv	to weave
wər	n.m	husband, bridegroom
wərəs	n.m/r	year, rain
wərəsnũ	iv	to rain
wəri	n	a roof with one beam

wəru	n.m	wolf
wəro	n.m	a festive occasion
wərgoro	n.m	marriage procession
wərnən	n.m	description
wərraja	n.m	bridegroom
wərsad	n.m	rain
wərsi	n.f	1st yearly ceremonies after one's death
wəro	n.m	a kind of pakoda
wərwandri	n.f	bat
wəlləbh	n	God's name
wəs	r	reside, inhabit
wəsant	n.f	spring
wəsu	rel.	on the trust of
wəsnũ	iv	to reside, to inhabit
wəstar	n.m	God's clothes
wəsti	n.f	population
wa	r	blow
wai	n.f	well
wagh	n.m	tiger
wajintrə	n.m	musical instrument
wajo	n.m	gramophone
wat	n.f	an anxiety
wad	n.f	a fence
wan	n.m	boat, ship
waniyo	n.m	banya
wanũ	iv	to blow

wandhi	n.f	spinster
wandho	n.m	bachelor
wat	n.f	talk
wad	n.m	copy, imitation
wadri	adj.	Sky blue colour
wadro	n.m	cloud
wan	n.m	skin colour
wani	n.f	ash
wanjiyo	n.m	childless
wanjni	n.f	childless woman
wandro	n.m	monkey
wandho	n.m	huff
wayəwya	n	north west
waynũ	tv	to bend, to fold, to braid, to sweep
waydo	n.m	a time bargain, an appointment
wayro	adj	obstinate, coquetish
war	r	braid
warəsdar	n.m	ancestor
warta	n.f	story
warso	n.m	heredity
war	r	sweep
wal	n.m	kidney bean
walo	adj.	dear
wal	r/n.m	fold, bend, hair
waw	r	sew
wawto	n.m	flag

wawnũ	tv	to sew
was	n.f	stink
wasən	n.m	utensil
wasi	adj.	stale
wastu	n.m	opening ceremony of a new house
wāk	n.m	bengal worm on arm
wāko	adj.	curved
wāc	r	read
wācnũ	tv	to read
wās	n.m	bamboo
wāso	n.m	back
wi	num	twenty
wicar	n.m	thought
wicitra	adj.	strange
wichi	n.m	scorpion
wijli	n.f	lightning
win	r	select, choose
windri	n.f	nose ring
widyarthi	n.m	student
widhi	n.f	ceremony, religious rite
widhwa	n.f	widow
winənti	n.f	request
winəti	n.f	request to God
wiya	n.	progeny
wiyā	n.m	marriage
wiynũ	tv	to select
wirudh	rel	opposite, against



wiro	n.m	brother
wil	n.m	a will
wisamo	n.m	resting
wisal	adj.	broad
witi	n.m	ring
wiḡar	rel	without
wiṭcchāyñũ	tv	to wash utensils
wiṭcchār	r	wash utensils
wiṭcmē	av.l	middle
wiṭclo	adj.	middle
wiṭj	r	put
wiṭjñũ	tv	to put
wiṭh	n	crow's excreta
wiṭdh	r	scold
wiṭdhñũ	tv	to scold
wiṭn	r	go
wiṭññũ	iv	to go
wiṭndh	r	pierce
wiṭndhñũ	tv	to pierce
wiṭrandri	n	afternoon snacks
wiṭral	n.f	steam
wiṭri	i	again
wiṭriyaṛi	n.f	fennelseeds
wiṭrəḡ	r	adhere, seize
wiṭrəḡñũ	tv	to adhere, to seize
wiṭl	n	dew drops
wiṭlonũ	tv/n.m	to churn, the milk yeilding of cows

wtloy	r	churn
wtswtso	n	regret
wec	r	sell
wecnũ	tv	to sell
weth	n.f	forced labour
weni	n.f	flower garland for hairs
wenu	n.f	a flute
wedyo	adj.	unpractical
wepari	n	merchant
weynũ	tv	to sow, to comb
wer	r/n.m	sow, enmity, revenge
weri	n	an enemy
wer	r	comb
wel	n.f	creeper
welən	n.m	a roller
welo	adj.	early
wewəi	n.m	son's or daughter's father-in-law
wewan	n.f	son's or daughters mother-in-law
wes	n.m	bride's clothes, clothes for disguise
wesya	n.f	prostitute
wēc	r	distribute
wēcũ	tv	to distribute
wyakraṇ	n.m	grammar
wyaj	n.m	interest on money
wrəsti	n.f	shower

## s

səiyəm	n.m	control
səiyər	n.f	she-friend
sək	r	be able
səkən	n.m	good omen
səkkər	n.f	sugar
səkkərpara	n.m	a sweet dish
səknũ	iv	to be able
səkhət	int	very much
səkhi	n.f	she-friend
səgəi	n.f	engagement
səgo	n.	relative
səcco	adj.	right, correct
səja	n.f	punishment
səjiwən	n	given life
səjjo	adj.	well
səth	num	sixty
səd	n	call
sədh	n	sail on ship
sən	n	jute
sət	num	seven
sətək	num	about seven
sətanũ	tv	to torture, to harass
sətay	r	torture, harass
səttanũ	num	ninety seven
səttro	num	seventeen
səthər	n.f	thigh

səthwaro	n.m	company
sədhri	n.f	a big mat
sənepat	n.m	delirium
sənkər	n.m	God Shiva
sənkṛāt	n.f	winter solstice
sənkḥ	n.m	conch
sənkḥni	n.f	shrew
sənghər	n.f	chain
sənj	n.f	evening
sənjya	n.f	evening
səndas	n.m	toilet
sənt	n.m	saint
səntanũ	iv	to hide
səntay	r	hide
səntaynũ	tv	to hide
səntar	r	hide
səntro	n.m	orange
səndeso	n.m	message
sənno	adj.	tiny
sənyasi	n.m	saint
sənsar	n.m	world
sənskar	n.m	traditions
səp	n.m	snake
səphəlcənd	n.m	snake
səphed	adj.	white
səbəndh	n.m	relation
səbhasəd	n.f	member

səməj	r	understand
səməjnũ	tv	to understand
səmacar	n.m	news
səmanũ	iv	to accommodate, to fill
səman	adj.	same, similar
səmay	r	accommodate, fill
səmunḍa	n.m	ocean
səmulgo	av	entirely
səmjānũ	tv	to explain
səmjay	r	explain
səmpine	av	unitedly
səmbhəynũ	tv	to remember
səmbhər	r	remember
səmrī	n.f	kite
səynũ	iv	to decay
sər	n.f	wrinkles, crease
sərat	nlf	bet
səratcuk	n.f	oversight, look over
səram	n.f	shame, shyness
səras	adj.	fine, nice, good
sərir	n.m	body
səruat	n.	beginning
sərḍi	n.	an attack of cold
sərmanũ	iv	to feel shy
sərmay	r	feel shy
sərmal	adj.	shy
sər	r	decay

səranũ	cv	to cause to decay
səray	r	cause to decay
səwa	num	one and a quarter
səwar	n.f	morning
səwal	n.m	question
səwaynũ	tv	to cut
səwar	r	cut
səwro	adj.	right
səsto	adj.	cheap
səstrə	n.m	tool, weapon
səslo	n.m	rabbit
səhənsil	adj.	patient
səiyu	n.	right side
sai	n.f	ink
sak	n.m	cooked vegetables
sansi	n.f	kind of tongs
satəm	n.	month's seventh day
sathi	n.	companion, friend
sathiyo	n.m	swastika sign, flooral design
sathe	rel.	with, together
sadhən	n.m	thing, equipment
san	n.f	a sign by gesture
sanji	n.f	marriage songs sung before wedding
santi	n.f	peace
saph	adj.	clean
sapho	n.m	kind of turban
sabu	n.m	soap

same	rel	opposite, against
samno	n.m	attack
sambelo	n.m	wooden hammer
sar	n.m	lesson
sara	n.	father-in-law's house
saro	adj.	fine, better, good, nice
sarwar	n.f	treatment
sari	n.f	silk sari
sali	n.f	wife's sister
salo	n.m	wife's brother
saweni	n.f	broom
sahsik	adj.	adventurous
sākro	adj.	narrow
sācəw	r	take care
sācəwnū	tv	to take care
sāto	n.m	a sweet dish
sādhu	n.m	wife's sister's husband
sāwro	adj.	blackish
sikar	n.m	hunting
sikkəl	n.f	face
sikhamən	n.f	advice
sigret	n.f	cigarette
sijən	n.f	season
siti	n.f	whistle
siddho	adj.	straight
sidho	n.m	provision given to Brahmins



sinathjibawa	n.m	God's name
sinema	n.f	picture, movie, cinema
sing	n.	ground nut
singasən	n.m	God's seat
singro	n.m	horn
sinter	num	seventy
sindri	n.f	a string of coir
sipharəs	n.f	recommendation, influence
simit	n.f	cement
siyaro	n.m	winter
siyal	n.m	fox
sirad	n.m	religious rights on the ancestor's death day
siri	n.f	wooden ladder
siling	n	ceiling
sisy	n.m	student
si	n.m	lion
sihasən	n.m	throne
sikh	r	learn
sikhnū	tv	to learn
sig	n.f	flame
sigri	n.f	oven
singar	n.m	decoration
sittəi	num.	twenty seven
sityanas	n.m	utter ruin
siniwar	n	saturday
sippəi	n.m	soldier

stbh	r	sew
stbhñũ	tv	to sew
stynũ	iv	to slide, to slip
str	r	slide, slip
strap	n.m	a curse
stri	n.f	nose-ring
strkar	n.f	government
strkhanũ	tv	to compare
strkhay	r	compare
strkho	adj.	similar
strpənc	n.f	sirpanch
sui	n.f	needle
sukko	adj.	dry
sukrəwar	n.	Friday
sukh	n.m	happiness
sukhi	adj.	happy
sug	n.f	a disgust, dislike
sugəndh	n.	good scent, fragrance
sucən	n.	hint, suggestion, caution
suj	r	swell
sujñũ	iv	to swell
sutbut	n.m	suit and boots
sun	r	hear, listen
sunñũ	tv	to hear, to listen
sutar	n.m	cotten fibre
sutar	n.m	carpentar
sud	n.	first bright fortnight of month

suddhi	n.f	consciousness
sudhəynũ	iv	to improve
sudhər	r	improve
sudhi	rel	upto
sunkar	n.m	bewildering silence
sungh	r	smell
sunghnũ	tv	to smell
sundər	adj.	beautiful
sup	n.m	soup
supatər	adj.	worthy
supro	n.m	corn thresher
sum	r	sleep
suməti	n.f	good intellect, good intention
sumnũ	iv	to sleep
suynũ	tv	to hear, to listen
suyani	n.f	a midwife
surəj	n.m	Sun
suryastə	n.m	sunset
suryodəy	n.m	sunrise
surwir	adj.	brave
suri	n.f	kind of tongs
suləgni	adj.	burnt
suwas	adj.	good scent, fragrance
sũth	n.f	dry ginger
sũdh	n.f	elephant's trunk
sũwalo	adj.	tender, smooth
sũwaləp	adj.	delicately smooth

se	i	that
sek	r	roast
sekən	n.f	second
seknũ	tv	to roast
seth	n.m	owner
seda	n	phlegm
sendəl	n.m	sandal
seyri	n.f	sugarcane
ser	n.m	city
seri	n.f	narrow lane
selo	adj./n.m	easy/silk sari with jari
sew	r	hatch
sewal	n.f	sea weeds
sewnũ	tv	to hatch
sẽtho	n.m	parting in hairs
so	num	hundred
sok	n.m	grief
sokh	n.m/n.f	fondness/co-wife
sog	n.m	mourning
sogto	n.m	dice
soti	n.f	stick
soda	n	washing or cooking soda
sodh	r	discover
sodhnũ	tv	to discover
sonapur	n.m	crematory, burial place
soni	n.m	goldsmith

sono	n.m	gold
sopari	n.f	beetle-nut
sobh	r	shine, look beautiful
sobhñũ	iv	to shine, to look beautiful
somwar	n	Monday
soro	n.m	father-in-law
soleriyəm	n.m	a machine working due to sunlight
sosanũ	iv	to be dried
sosay	r	be dried
solo	num	sixteen
sõ	n.m	an oath
skul	n.f	school
stesən	n.m	station
sneh	n.m	affection
srawən	n	tenth month
sriji	np	God's name
swətəntṛəta	n.f	independence
swəmani	adj.	self-respect
swarhi	adj.	selfish
swikayñũ	tv	to accept
swikar	r	accept
swetər	n.m	Sweater

h

hək	n.m	right
həkqadok	num	about one

həkkəl	n.f	call
həkrō	num	one
həjam	n.m	barber
həjar	num	one thousand
həji	av	still
həth	n.f	obstinacy
hədko	n.m	bone
həne	av.t	now
həndlo	n.m	cooking earthen pot
həttō	n.m	handle
həth	n.m	hand
həthiyar	n.m	weapon
hətheri	n.f	palm
həthori	n.f	hammer
hənkayñũ	tv	to drive
hənkar	r	drive
həntane	av.t	now
həyder	n.f	turmeric
həyyo	n.m	heart
hərən	n.m	deer
hərayo	adj.	unbridled
hərkət	n.f	hindrance
hərman	np	Hanuman
həl	r	walk
hələk	n.f	singing tone
həlanũ	iv	to stir, to move
həlay	r	stir, move

həleso	n.m	an oar, a paddle
həlko	adj.	light
həlñũ	iv	to walk
həl	n.m	plough
həwa	n.f	air
həwaro	n.m	flour sieve
həwaldar	n.m	a petty officer in army
həweli	n.f	a palacial building, temple
ha	i	yes
hajər	adj.	present
hando	n.m	brass & copper pot
hathi	n.m	elephant
haphus	n	a kind of mango
hayñũ	tv	to pour, to loose battle
har	n.f/n.m	defeat / necklace
	r/r	pour, loose battle
halera	n.m	lullaby
hi	pn	he, she, it, this (proximate)
hicko	n.m	swing
hindolo	n.m	swing
hindu	np	Hindu, Indian
hindustan	np	India
himət	n.f	courage
hiro	n.m	diamond
hi-loko	pn	they ( proximate )
ḥṭda	av.l	here ( proximate )
ḥṭtro	rel. adj.	this much



ḣttrok	rel. adj.	only this much
hukə̃m	n	order
hunnər	n	a craft
huṙi	n	running around
husiyar	adj.	clever
heḋki	n.f	hiccup
heṫro	rel.adj	this much
her	av.t	now
heṙo	adj.	such
hojri	n.f	stomach
hotḣ	n.m	lip
hoṙi	n.f	ship, boat
hol	n.m	hall
holi	n.f	Holi festival
hō̃karo	n.m	challenging call
hō̃s	n.f	longing, fond of

P h r a s e s

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|-----------------------------|---------------------|
| 1.    ṭnjo ghər            | His house           |
| 2.    ṭnja ghər            | His houses          |
| 3.    tojo ghər             | Your house          |
| 4.    toja ghər             | Your houses         |
| 5.    ṭnjo chokro          | His son             |
| 6.    ṭnijo chokro         | Their (resp.) son   |
| 7.    ṭnja chokra/chokrāu  | His sons            |
| 8.    ṭnija chokrāu/chokra | Their (resp) son    |
| 9.    ṃṭnjo balək         | My child            |
| 10.   ṃṭnjo ḥəth         | My hand             |
| 11.   ṃṭnja ḥəth         | My hands            |
| 12.   tojo p̣əg             | Your foot           |
| 13.   toja p̣əg             | Your feet           |
| 14.   ṭnjo p̣əg            | His foot            |
| 15.   ṭnija p̣əg           | Their (resp) feet   |
| 16.   ṭnjo nokər/maṛu     | His servant         |
| 17.   ṭnja nokər/maṛu     | His servants        |
| 18.   ṭnijo ghər           | Their (resp) house  |
| 19.   ṭnija ghər           | Their (resp) houses |
| 20.   ṭnjo kəm             | Her work            |
| 21.   ṭnji əkhyũ           | Her eyes            |
| 22.   ṭnjo khetər          | His field           |
| 23.   ṭnji top̣liyu        | His baskets         |
| 24.   ṭnji top̣li          | Her basket          |

- |                                |                           |
|--------------------------------|---------------------------|
| 25. t̃nija h̃əth               | Their (resp) hands        |
| 26. m̃t̃njo p̃əg               | My foot                   |
| 27. m̃t̃nja p̃əg               | My feet                   |
| 28. m̃t̃nji cop̃ri             | My book                   |
| 29. m̃t̃nji/m̃t̃njiyū cop̃riyū | My books                  |
| 30. əs̃ājō chokro              | Our (excl) son            |
| 31. əs̃āja chokra              | Our (excl) sons           |
| 32. əs̃āji chokri              | Our (excl) daughter       |
| 33. əs̃āji/ə̃s̃ājiyū chokriyū  | Our (excl) daughters      |
| 34. panjo gh̃ər                | Our (incl) house          |
| 35. panja kaka                 | Our (incl) paternal uncle |
| 36. panji kaki                 | Our (incl) paternal aunt  |
| 37. panji cop̃ri               | Our (incl) book           |
| 38. panji/panjiyū cop̃riyū     | Our (incl) books          |
| 39. toji topli                 | Your (sg) basket          |
| 40. toji/tojiyū topliyū        | Your (sg) basket          |
| 41. tojo bal̃ək                | Your (sg) basket          |
| 42. t̃əw̃ājō kutto             | Your (pl) dog             |
| 43. t̃əw̃ājō kəpra             | Your (pl) clothes         |
| 44. t̃əw̃āja mama              | Your (pl) maternal uncle  |
| 45. t̃əw̃āji mami              | Your (pl) maternal aunt   |
| 46. t̃əw̃āji sari              | Your (pl) sari            |
| 47. t̃əw̃āji/t̃əw̃ājiyū sariyū | Your (pl) saris           |
| 48. t̃njo bhai                 | his/her brother           |
| 49. t̃nja kəpra                | his/her clothes           |
| 50. t̃ñji əkh                 | his/her eye               |
| 51. t̃nji/t̃njiyū əkhyū        | his/her eyes              |



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|-----|--------------------------|--------------------------|
| 52. | ṭniṭjo khetər            | his/her (resp) field     |
| 53. | ṭniṭja kəpra             | his/her (resp) clothes   |
| 54. | ṭniṭji chətri            | his/her (resp) umbrella  |
| 55. | ṭniṭji/ṭniṭjiyũ chətriyũ | his/her (resp) umbrellas |
| 56. | i-lokojo ghər            | Their (m/f) house        |
| 57. | i-lokoja həth            | Their (m/f) hands        |
| 58. | i-lokoji sari            | Their (m/f) sari         |
| 59. | i-lokoji sariyũ          | Their (m/f) saris        |

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|-------------------------|---------------------------|
| 1. nəndho gam/gamro     | Hamlet (small village)    |
| 2. saro chokro          | The good boy              |
| 3. sari chokri          | The good girl             |
| 4. saro balək           | The good child            |
| 5. sara chokrāu         | The good boys             |
| 6. sari chokriyū        | The good girls            |
| 7. sara balək           | The good children         |
| 8. nəndho chokro        | Small child - younger son |
| 9. nəndha chokrāu       | Small children            |
| 10. wədo chokro         | Big child - Elder son     |
| 11. wəda chokrāu        | Big children              |
| 12. wədi copri          | Big book                  |
| 13. wədi copriyū        | Big books                 |
| 14. əccho ghoro         | White horse               |
| 15. əccha ghora         | White horses              |
| 16. karo wadro          | Black cloud               |
| 17. lilo pən            | Green leaf                |
| 18. lila pən            | Green leaves              |
| 19. wədo ghar           | Big house                 |
| 20. wəda ghar           | Big houses                |
| 21. wədi topli          | A big basket              |
| 22. wədi/wədiyū topliyū | Big baskets               |
| 23. nəndho oyro         | A small room              |
| 24. undo pani           | deep water                |
| 25. wədda dada          | Great-grand-father        |
| 26. wəddi dadi          | Great-grand-mother        |

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|-------------------|------------------------|
| 27. nāṇḍhi bhen   | Younger sister         |
| 28. wāḍi bhen     | Elder sister           |
| 29. wāḍo bhai     | Elder brother          |
| 30. wāḍi bhojāi   | Elder brother's wife   |
| 31. nāṇḍho bhai   | Younger brother        |
| 32. nāṇḍhi bhojāi | Younger brother's wife |
| 33. wāḍi chokri   | Elder daughter         |
| 34. nāṇḍhi chokri | Younger daughter       |
| 35. wārjo ghar    | Husband's home         |
| 36. sorejo ghar   | Father-in-law's house  |

- |                          |                           |
|--------------------------|---------------------------|
| 1. baləkjo həth          | Child's hand              |
| 2. bairiji topli         | Woman's basket            |
| 3. pəgjo əngutho         | Toe                       |
| 4. pəgji angriyũ         | Fingers of the leg        |
| 5. həthughejo tuwal      | Napkin                    |
| 6. təkyejo kəvər         | Pillow-case               |
| 7. kakejo chokro         | Paternal uncle's son      |
| 8. kakeji chokri         | Paternal uncle's daughter |
| 9. phuijo chokro         | Paternal aunt's son       |
| 10. phuiji chokri        | Paternal aunt's daughter  |
| 11. mamejo chokro        | Maternal uncle's son      |
| 12. mameji chokri        | Maternal uncle's daughter |
| 13. masijo chokro        | Maternal aunt's son       |
| 14. masiji chokri        | Maternal aunt's daughter  |
| 15. bairiyējo ghər       | Women's house             |
| 16. chokriyēji bəngəriyũ | Girls' bangles            |



## SENTENCES

Statements:- Simple, Complex and Compound.

- |                                 |                           |
|---------------------------------|---------------------------|
| 1. hi kutto ay                  | This is a dog.            |
| 2. hi bi kutta ain              | These are two dogs.       |
| 3. hi tre kutta ain             | These are three dogs.     |
| 4. hida minni ay                | Here is a cat.            |
| 5. hida bi minniyũ ain          | Here are two cats.        |
| 6. hida minni aye kutto<br>ain  | Here is a cat and dog.    |
| 7. kutto minni same bhaseto     | The dog barks at the cat. |
| 8. kutto bhaseto                | The dog barks.            |
| 9. kutta bhaseto                | Dogs bark.                |
| 10. hi ghar ay                  | This is a house.          |
| 11. hi bi ghar ain              | These are two houses.     |
| 12. hi gay ay                   | This is a cow.            |
| 13. hi bi gayũ ain              | These are two cows.       |
| 14. hi minjo ghar ay            | This is my house.         |
| 15. hi minja ghar ain           | These are my houses.      |
| 16. au minje gharmẽ ãyyã        | I am in my house.         |
| 17. minjo ghar nan̄ho ay        | My house is small         |
| 18. hi minja panj ghar ain      | These are my houses.      |
| 19. minja bi nan̄ha ghar<br>ain | I have two small houses.  |

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|----------------------------------|------------------------------|
| 20. hi nandho gaddo ay           | This is a small cart.        |
| 21. hi bi wada gadda ain         | These are two big carts.     |
| 22. hi minji copri ay            | This is my book.             |
| 23. minji pase bi copriyū<br>ain | I have two books.            |
| 24. minji copriyū hida ain       | My books are here.           |
| 25. āu minje gaddemē āyyā        | I am in my cart.             |
| 26. hi minja pe ain              | He is my father.             |
| 27. hi minjo chokro ay           | He is my son.                |
| 28. mtkke hokro chokro ay        | I have one son.              |
| 29. mtkke bi chokra ain          | I have two sons.             |
| 30. mtkke tre chokra ain         | I have three sons.           |
| 31. minjo chokra gharmē ay       | My son is in the house.      |
| 32. minja chokra gharmē ain      | My sons are in the house.    |
| 33. minjo chokro awyo            | My son has come.             |
| 34. minja chokra awya            | My sons have come.           |
| 35. minja chokra gamremē ain     | His sons are in the village. |
| 36. toja chokro hida ay          | Your son is here.            |
| 37. tojo chokro awyo             | Your son has come.           |
| 38. toja chokra hida ain         | Your sons are here.          |
| 39. toja chokra awya             | Your sons have come.         |
| 40. toja chokra gharmē ain       | Your sons are in the house.  |
| 41. hi minji mā ain              | She is my mother.            |

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|---|--|
| 42. hi m̃nji chokri ay                    | She is my daughter.                          |
| 43. m̃kke h̃kri chokri ay                 | I have one daughter.                         |
| 44. m̃kke b̃t chokriyũ ðin                | I have two daughters.                        |
| 45. m̃kke tre dhiyũ ðin                   | I have three daughters.                      |
| 46. m̃nji chokri khet̃rm̃ ay              | My daughter is in the field.                 |
| 47. t̃nji chokri h̃da ay                  | His daughter is here.                        |
| 48. hi m̃nji bhen ay                      | She is my sister.                            |
| 49. m̃nja bhaiyũ ðne bhenyũ<br>gh̃rm̃ ðin | My brothers and sisters are<br>in the house. |
| 50. m̃nji bhenyũ h̃da ðin                 | My sisters are here.                         |
| 51. t̃nke tre chokra ðin                  | He has three children.                       |
| 52. t̃nja chokra ñndha ðin               | His children are young.                      |
| 53. m̃nja chokra nisalm̃ ðin              | My children are in the school.               |
| 54. m̃njo chokro nisale wyo ay            | My son has gone to school.                   |
| 55. m̃njo bh̃ai ñndho ay                 | My brother is young.                         |
| 56. m̃nja b̃t bhaiyũ ñndha<br>ðin        | My two brothers are young.                   |
| 57. m̃njo chokro h̃da ay                  | Here is my son.                              |
| 58. t̃nija chokra p̃n h̃da ðin            | Their sons are also here.                    |
| 59. ðs̃i toke narũta                      | We see you.                                  |
| 60. tũ m̃kke nar̃eti                      | You (Fe.Sg.) see me.                         |
| 61. t̃w̃i m̃kke narota                    | You (pl.) see me.                            |
| 62. i m̃kke nareto                        | He sees me.                                  |
| 63. i m̃kke nareti                        | She sees me.                                 |

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|---------------------------------|-----------------------------------|
| 64. balək t̃nke nareto          | The child sees her/him.           |
| 65. hi m̃njo kəm nay            | It is not my work.                |
| 66. baləkja h̃əth ñəndha əin   | The hands of the child are small. |
| 67. ău toke nar̃āti             | I (fe.) see you.                  |
| 68. i gh̃ərm̃ə ay               | He is in the house.               |
| 69. balək toke nareto           | The child sees you.               |
| 70. chokrău toke nar̃ənta       | The children sees you.            |
| 71. chokrău m̃t̃nke nar̃ənta    | The children see me.              |
| 72. i loko toke nar̃ənta        | They see you.                     |
| 73. ău t̃nke nar̃ato            | I (ma) see him/her.               |
| 74. ău t̃nke nar̃āti            | I (fe.) see him/her.              |
| 75. ău bair̃ike nar̃āti         | I (fe.) see the lady.             |
| 76. ău chokreke nar̃ato         | I (ma) see the boy.               |
| 77. t̃u chokreke nar̃ėti        | You (fe.) see the boy.            |
| 78. i chokreke nareto           | He sees the child.                |
| 79. i chokreke nareti           | She sees the child.               |
| 80. ău t̃nike nar̃āti           | I (fe.) see them.                 |
| 81. t̃u t̃nike nar̃eto          | You (ma) see them.                |
| 82. t̃ăw̃i t̃nike narota        | You (pl.) see them.               |
| 83. t̃u t̃nke nar̃ėti           | You (fe.) see her.                |
| 84. ău h̃t̃da aw̃is/əc̃āti      | I come here.                      |
| 85. əs̃i h̃t̃da aw̃yas̃i/əc̃ūta | We come here.                     |
| 86. t̃u h̃t̃da aw/əc            | You (sg.) come here.              |

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|---------------------------|------------------------------------|
| 87. tãwĩ htda ɔco         | You (pl.) come here.               |
| 88. i htda ɔceto          | He comes here.                     |
| 89. i htda ɔceti          | She comes here.                    |
| 90. i-loko htda ɔcanta    | They come here.                    |
| 91. chokro htda ɔceto     | The child comes here.              |
| 92. chokrãu htda ɔcanta   | The children come here.            |
| 93. ãu uda winãti         | I go there.                        |
| 94. ɔsĩ uda winũta        | We go there.                       |
| 95. tũ uda winẽti         | You (sg.) go there.                |
| 96. tãwĩ uda winota       | You (pl.) go there.                |
| 97. i uda wineto          | He goes there.                     |
| 98. i uda wineti          | She goes there.                    |
| 99. i-loko uda winanta    | They go there.                     |
| 100. ãu khetermẽ winãto   | I go to the field.                 |
| 101. ɔsĩ htda ubha ẽyyũ   | We stop here.                      |
| 102. jarja pãn khiranta   | The leaves of the trees fall down. |
| 103. jarjo pãn khireto    | Leaf of the tree falls down.       |
| 104. pãnkhĩ jar̃te bẽto  | The bird sits on the tree.         |
| 105. i pãnkhike mareto    | He hits the bird.                  |
| 106. pãnkhĩ udanta        | The birds fly.                     |
| 107. janawar khetarmẽ ɔin | The animals are in the field.      |
| 108. gãũ cãrantyũ         | The cows are grazing.              |
| 109. chokro pãyto         | The boy falls.                     |

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|--|--------------------------------------|
| 110. chokri p̄ayti                     | The girl falls.                      |
| 111. chokr̄āu p̄anta                   | The boys fall.                       |
| 112. chokriyũ p̄antyũ                  | The girls fall.                      |
| 113. ḡāy c̄areti                      | The cow is grazing.                  |
| 114. b̄al̄adh c̄areto                  | The bull is grazing.                 |
| 115. b̄al̄adh c̄ar̄anta                | The bulls are grazing.               |
| 116. ḡāyũ dudh d̄intyũ                | The cows give milk.                  |
| 117. əs̄ī d̄arroj ḡāȳēke doũta       | We milk the cows every day.          |
| 118. əs̄ī ḡāȳēke marũta              | We beat the cows.                    |
| 119. əs̄ī ghorete s̄awar thiyũta       | We ride the horses.                  |
| 120. āu ghorete s̄awar thiȳato        | I ride the horse.                    |
| 121. i-loko wartethi kudka<br>mar̄anta | They jump over the fence.            |
| 122. bal̄ak p̄ayto                     | The child falls down.                |
| 123. i ūda ubhi ay                    | She stands there.                    |
| 124. i ūda ubho ay                    | He stands there.                     |
| 125. bal̄ak ūda ubho ay               | The child stand there.               |
| 126. i gh̄are w̄ineto                  | He goes to the house.                |
| 127. n̄and̄ho chokro ūda betho<br>ay  | The small child is sitting<br>there. |
| 128. m̄+n̄jo nam naraȳan ay           | My name is Narayan.                  |
| 129. āu p̄anj w̄age uth̄ato            | I get up at five o'clock.            |
| 130. āu gam̄rem̄ē rūato               | I live in the village.               |
| 131. āu khet̄arm̄ē k̄am k̄ar̄ato       | I work in the field.                 |



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|------------------------------|------------------------------|
| 132. ău bye gammě kəm kərăti | I work in the other village. |
| 133. ău h̃da ăyyă            | I am here.                   |
| 134. əsĩ h̃da ăyyũ           | We are here.                 |
| 135. tũ h̃da ăyyě            | You (sg.) are here.          |
| 136. tăwĩ h̃da ăyyo          | You (pl.) are here.          |
| 137. i h̃da ay               | He/she/it is here.           |
| 138. i-loko h̃da əin         | They (ma/fe/n) are here.     |
| 139. ău gəyɖhi ăyyă          | I (fe.) am old.              |
| 140. tũ ũco/ləmbə ăyyě       | You (sg.) are tall.          |
| 141. i ũci ay                | She is tall.                 |
| 142. i ũco ay                | He is tall.                  |
| 143. əsi ləmba ăyyũ          | We are tall.                 |
| 144. i-loko ũca əin          | They are tall.               |
| 145. balək ũco ay            | The child is tall.           |
| 146. jar ũco ay              | The tree is tall.            |
| 147. maru ũco ay             | The man is tall.             |
| 148. hi maru ləmba əin       | These men are tall.          |
| 149. u maru ləmba əin        | Those men are tall.          |
| 150. u maru jado ay          | That man is fat.             |
| 151. u chokri h̃da ay        | That girl is here.           |
| 152. hi maru əndho ay        | This man is blind.           |
| 153. hi bayri əndhi ay       | This woman is blind.         |
| 154. i ləngro ay             | He is lame.                  |



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|---|------------------------------|
| 155. u chokro bero ay                   | That boy is deaf.            |
| 156. u chokri beri ay                   | That girl is deaf.           |
| 157. u balək bero ay                    | That child is deaf.          |
| 158. chokro alsu ay                     | The boy is lazy.             |
| 159. chokri alsu ay                     | The girl is lazy.            |
| 160. balək alsu ay                      | The child is lazy.           |
| 161. chokro husi <sup>y</sup> ar ay     | The boy is clever.           |
| 162. chokri husi <sup>y</sup> ar ay     | The girl is clever.          |
| 163. bal k husi <sup>y</sup> ar ay      | The child is clever.         |
| 164. uda wad <sup>r</sup> o ay          | There is a cloud.            |
| 165. uda wad <sup>r</sup> a əin         | There are clouds.            |
| 166. hi sərəs gam ay                    | This is a beautiful village. |
| 167. hi khərab gam ay                   | This is a bad village.       |
| 168. uda b <sup>t</sup> khərab gam əin  | There are two bad villages.  |
| 169. hi b <sup>t</sup> khərab gam əin   | These are two bad villages.  |
| 170. hi b <sup>t</sup> sərəs gam əin    | These are two good villages. |
| 171. hi warta sərəs/sari ay             | This story is good.          |
| 172. hi wartāu sərəs/sari əin           | These stories are good.      |
| 173. m <sup>l</sup> kke hi warta gəmeti | I like this story.           |
| 174. uda kutto ay                       | The dog is there.            |
| 175. copri tēbəl nicē ay                | The book is below the table. |
| 176. akas mətthe ay                     | The sky is above.            |
| 177. prəthwi nicē ay                    | The earth is below.          |

178. jar rəsteji un baju ay      The tree is on that side of the road.
179. jar rəsteji hi baju ay      The tree is on this side of the road.
180. ǎu jar pase ǎyyǎ      I am near the tree.
181. ǎu jarthi əghē ǎyyǎ      I am far from the tree/trees.
182. i jarthi əghē ay      He is away from the tree.
183. əsǐ həlyə wyasǐ      We went away.
184. tǔ həlyə wyo      You went away.
185. i tekrite wyo      He went up the hill.
186. i tekritethi nicē awyo      He came down the hill.
187. ǎu nicē pǎi wyos/pyos      I fell down.
188. i nicē pǎiwyo/ pyo      He fell down.
189. mǎnjo pəg lǐpsyo ǎne  
    ǎu pǎi wyos      My foot slipped and I fell down.
190. həwa mǐrey tʰəkəne ay      Air is everywhere.
191. həwa həlki ay      Air is light.
192. i kǐday nay      He is nowhere.
193. ǎu ʔnjelay mǐrey tʰəkəne  
    naryo      I looked for it everywhere.
194. ǎu corke pəkǎryo      I caught the robber.
195. i mǐkke kǐday nǎmǐlyo      I found it nowhere.
196. i toke kǐday nǎmǐlyo      You found it nowhere.
197. i ʔnke kǐday nǎmǐlyo      He/she found it nowhere.

198. i asāke kīday nā mīlyo We found it nowhere.
199. i tāsāke kīday nāmīlyo You (pl.) found it nowhere.
200. i iloko ke kīday nāmīlyo They found it nowhere.
201. popat pinjremē ay The parrot is in the cage.
202. popat jarte ay The parrot is on the tree.
203. pankhi malemē ay The bird is in the nest.
204. topli wadi ay The basket is big.
205. lakro katthan ay The wood is hard.
206. hi wado pandro ay This is a large leaf.
207. hi wada pandra ain These are large leaves.
208. pharut lilo ay The fruit is green.
209. pharut lila ain The fruits are green.
210. phul lal ay The flower is red.
211. phul lal ain The flowers are red.
212. hath gandhro ay The hand is dirty.
213. āu gaikale awi wāys I came yesterday.
214. hākre jānje nokri gotelay One should go to find a job.  
wān nū khāpno
215. ghāne maruke rākhna Many workers are to be employed.  
khāpna
216. hi mīnjo khetar ay This is my field.
217. hi bī khetar ain These are two fields.
218. mīnji pase hākri bhēs ay I had one she-buffalo.

219. āu roj bhēske cārelay  
gini w̄n̄no wos əne  
pāchi ŋnke nādite ḡni  
w̄nine narāino wos
- I used to take the she-  
buffalo for grazing everyday,  
and then I used to take it to  
the river to bathe it.
220. hi b̄ke tre chokra ghāre  
w̄n̄anta
- These two or three boys are  
going home.
221. hi b̄ke tre chokra ghārmē  
w̄n̄anta
- These two or three boys are  
going into the house.
222. əcnikal āu gamremē  
w̄nnis
- Tomorrow, I shall go to the  
village.
223. āu əcnikal gamremēthi  
əcnos
- I shall come from the village  
tomorrow.
224. əs̄i w̄nnās̄i
- We will go.
225. t̄ū w̄nne
- You (sg.) will go.
226. t̄āw̄i w̄nna
- You (pl.) will go.
227. i w̄nno
- He will go.
228. i w̄nni
- She will go.
229. i-loko w̄nna
- They will go.
230. t̄āw̄i boy paṇi piyo
- You both drink water.
231. t̄āw̄i boy kām karo
- You both do work.
232. t̄āw̄i boy khetār khero
- You both plough the field.
233. t̄āw̄i b̄ke tre jāna bhega  
thine dangarja dunda kapo
- You two or three together cut  
the paddy crop.
234. t̄āw̄i m̄rey bhega thine  
ŋnke maro.
- All of you beat him.

235. m̄nje w̄neja wo p̄n  
    āu n̄ wyos  
I had to go but I did not go.
236. əs̄je w̄nejo wo p̄n  
    əs̄i n̄wyāsi  
We had to go but we did not go.
237. toje w̄nejo wo p̄n t̄  
    n̄ w̄yē  
You had to go but you did not go.
238. u bairiēke w̄nejo wo  
    p̄n i-loko n̄ wyū  
Those ladies had to go but they did not go.
239. āu əj n̄i əc̄  
I am not coming to-day.
240. āu ənikal n̄i əc̄  
I am not coming tomorrow.
241. t̄nje k̄m n̄ k̄ynū kh̄pe  
He should not do the work.
242. toje k̄m n̄ k̄ynū kh̄pe  
You should not do the work.
243. t̄nje rotli n̄ sek̄ni kh̄pe  
She should not bake chapati.
244. toje b̄t peru kh̄na  
    kh̄p̄n  
You should eat two guavas.
245. jo w̄kh̄ts̄ər w̄rsad awyo  
    hot to cokhejo pak saro  
    thit  
The paddy crops should have been good if the rains had fallen in time.
246. p̄nd̄ra lila əin p̄n  
    p̄kka n̄i  
The leaves are green, but not ripe.
247. əs̄i s̄awarjo d̄ariyete  
    m̄achli p̄k̄relay w̄nūta  
We go to the sea in the morning to catch fish.
248. m̄tk̄ke m̄nji j̄ari n̄  
    m̄tli et̄le əj āu n̄ wyos  
I could not find my net, so I (m) could not go today.

249. jəde ău bəgicemě wi wtys      When I (f) went to the garden,  
təde chokrău rəmna wa      the boys were playing.
250. mənjo bhai saphəlcənd      My brother is eating an apple.  
khayto
251. mənja bha/pe copri      My father is reading a book.  
wacənta
252. mənji bai/mă rəsoremě      My mother is cooking in the  
rəsoi kəreti      kitchen.
253. mənji bhen swetər gutheti      My sister is knitting a sweater.
254. tənjo nokər wasən      His/Her servant is washing  
manjeto      the utensils.
255. i kolejmě gəddime      He goes to the college by train,  
wtəneto pən bəsmě əceto      but comes back by bus.
256. ău kīyənay cyo      I (m) said nothing.
257. ău chello awyos      I (m) came last.
258. əsăje kīyə səbāndh nay      We (excl) are not related.
259. tən pəyla phərut bhega      She collected the fallen fruits.  
kăy wt̃y
260. i mənjo dərrojjo khadhejo      This is my usual food.  
ay
261. ău chə wəge uthānti      I (f) get up at six o'clock.
262. ghər jarji pachəl ay      The house is behind the tree.
263. i əsāthi, kərtă ūca ay      He is taller than us.
264. i jarke pani pirayto      He waters the tree.
265. i-loko kuwarithi jarke      They cut ( are cutting) the  
kəpənta      tree with axe.



266. phulmē jēray sugāndh nay      There is no smell in the flowers.
267. i dorelay māṇḍyo      He began to run.
268. tū mīnji jatji natji      You (f) belong to my caste.  
    āyyē
269. pela ṣāke ṣāje khetar-      Formerly we used to get two  
    -mēthi bīsso wāḍi guṇi      hundred big bags of paddy from  
    cokha milna wa pāṇ hāṇe      our field but now we do not get  
    dīmāṇ cokha pāṇ milna nāin      even ten maunds of paddy.
270. āu rua      I cried.
271. ṣī ro      We cried.
272. tu ro      You (sg) cried.
273. t wi rou      You (pl.) cried.
274. i royo      He cried.
275. i roy      She cried.
276. i-loko roya      They cried.
277. au ruati      I (f) am crying.
278. si routa      We are crying.
279. tu royti      You (f) are crying.
280. t wi routa      You (pl) are crying.
281. i royto      He is crying.
282. i royti      She is crying.
283. i-loko ronta      They are crying.
284. au r mis      I (f) played.



285. tũ rãmiě	You (f) played.
286. ǎsí rãmyási	We played.
287. tãwĩ rãmya	You (pl) played.
288. i rãmyo	He played.
289. i rãmi	She played.
290. i-loko rãmya	They played.
291. ǎu rãmni wěys	I (f) was playing.
292. ǎu rãmno wos	I (m) was playing.
293. ǎsí rãmna wási	We were playing.
294. tũ rãmni wěyě	You (f) were playing.
295. tũ rãmne we	You (m) were playing.
296. tãwĩ rãmna wa	You (pl) were playing.
297. i rãmni wi	She was playing.
298. i rãmno wo	He was playing.
299. i-loko rãmna wa	They were playing.
300. au ronis	I (f) will cry.
301. au ronos	I (m) will cry.
302. ǎsí ronási	We will cry.
303. tũ roniě	You (f) will cry.
304. tũ roně	You (m) will cry.
305. tãwĩ rona	You (pl) will cry.
306. i roni	She will cry.
307. i rono	He will cry.

- |   |                            |
|---|----------------------------|
| 308. i-loko rona                        | They will cry.             |
| 309. ău rot                             | I (ma-fe) would cry.       |
| 310. ăsí rot                            | We would cry.              |
| 311. tŭ rot                             | You (ma-fe) would cry.     |
| 312. tŭwĩ rot                           | You (pl) would cry.        |
| 313. i rot                              | He/she would cry.          |
| 314. i-loko rot                         | They would cry.            |
| 315. ău runi hot                        | I (f) would have cried.    |
| 316. ău runo hot                        | I (m) would have cried.    |
| 317. ăsí runa hot                       | We would have cried.       |
| 318. tŭ rune hot                        | You (m) would have cried.  |
| 319. tŭ runi hot                        | You (f) would have cried.  |
| 320. tŭwĩ runa hot                      | You (pl) would have cried. |
| 321. i roni hot                         | He/she would have cried.   |
| 322. i-loko runa hot                    | They would have cried.     |
| 323. ău řamelay wĩnăti                  | I (f) am going to play.    |
| 324. ăsí jřmelay/khadhelay<br>awya wăsi | We came to eat.            |
| 325. tŭ royaj k ni wtyě                 | You (f) kept on crying.    |
| 326. tŭ royaj kăne wě                   | You (m) kept on crying.    |
| 327. tŭwĩ royaj kăna wa                 | You (pl) kept on crying.   |
| 328. i-loko mřrey royaj kăna<br>wa      | They all kept on crying.   |
| 329. i royaj kăno wo                    | He kept on crying.         |

330. i royaj kəni wi She kept on crying.
331. i-loko rəməlay wənənta They are going to play.
332. t̃wĩ m̃rey rəməwara ǎyyo You all are going to play.
333. i-loko h̃da rəməlay They are coming here to play.  
əcənta
334. əsĩ uda rəməlay wya w̃asi We had gone there to play.  
pəchi i h̃da rəməlay əno Later he will come here to play.
335. t̃wĩ m̃rey royaj You all are going to keep on  
kərewara ǎyyo crying.
336. ǎu nay rəmnis I (f) am not playing.
337. əsĩ nay rəmñasi We are not playing.
338. əsĩ rəməwara ñyyũ We are not going to play.
339. i-loko ñi ron They will not cry.
340. i rono nəwo He was not crying.
341. i həji pən royti She is still crying.
342. tũ rəmi ñyyē You (f) have not played.
343. t̃wĩ rəmya ñyyo You (pl) have not played.
343. ǎu koi d̃i pətta rəmyo I have never played cards and  
ñyyo etle m̃kke pətta so I do not know how to play  
rəmñe avərna ñin cards.
344. ɛn m̃kke gott̃y He looked for me.
345. ɛn i-lokoke gott̃y She looked for them.
346. ǎu ɛnke toji bədle/wəti I (f) will find him on your  
goti kədh̃nis behalf.

347. əsĩ əsāji bədle t̃nji  
pase gottāyyo We made him look on our  
behalf.
348. t̃nke m̃t̃nji bədle gotno  
wo He wanted to look on my behalf.
349. i-loko t̃nke gotelay  
w̃t̃newara wa They were going to look for  
him.
350. t̃n t̃nke k̃t̃deyjo nari  
g̃t̃r̃āi ay He has already seen it.
351. āu t̃nke nə naryo wo I (m) did not see it.
352. i-loko nə nar̃āu h̃ũ They have not seen it.
353. i h̃aji p̃an t̃nke nareto He still sees it.
354. i-loko h̃akre beji same  
nar̃anta They looked at each other.
355. t̃ũ koi d̃i t̃nji same nə  
nare w̃ẽ You never looked at him.
356. i t̃nji same pacho nar̃āi She looked at him again.
357. k̃ədac t̃n t̃njelay s̃odh̃āi  
hot Perhaps we may have looked for  
it.
358. i-loko t̃njelay pacho  
sodh̃āu They looked for him again.
359. t̃n t̃nji pase ph̃urithi He made him look for it again  
m̃t̃nji bədle t̃nke sodh̃āi on my behalf.
360. m̃tkke nay l̃agno ke āu koi I don't think, I will ever look  
d̃i toji w̃ati t̃nke gotnis for him on your behalf.

361. əsĩĩnke toji bədle      We have already looked for  
kədeyja goti gĩrya əin      him on your behalf.
362. i-loko mĩrey ĩnji pase      They all caused him to look for  
i-lokoji bədle ĩnke      her on their behalf.  
gotarəũ
363. kədac i-loko mĩnji bədle      They may think of looking for  
ĩnke gotejo wicar kən      him on my behalf.
364. mĩnja kaka maladmẽ rənta      My uncle is living at Malad.
365. i sinema narelay wĩneto      He is going to see a movie.
366. əsãje klasmẽ khali carəj      In our class there are only  
chokrəũ əin      four students.
367. mĩrey jatja sakbhaji      All kinds of vegetables are sold  
matungaji bəjarme wecənta      in Matunga market.
368. jəde i mĩnje ghəre awi      When she came to my house,  
təde əũ ređiyo sunni      I (f) was listening to the  
wĩys      radio.
369. i əcni pəchi əũ wĩnnis      I (f) shall go after she comes.
370. i mĩnjo ay      This is mine.
371. u ghər wēcejo ay      That house is to be sold.
372. tũ hĩda ro, əũ wĩnəti      You stay here, I (f) am  
going.
373. əũ mĩnji mere bənəiyya      I made it myself.  
ay
374. əũ toke ekli nəi chərə      I shall not leave you alone.
375. i kəm mũthi/mĩnjethi      I cannot do that work.  
nəi thie

376. *ini mēreyke xānde* Let them all come.
377. *jo i-lokoke nā khāpno* If they do not want it, give  
*hoy to mēkke dīdyo* it to me.
378. *tū jetro dīnē etro āu* I (f) shall take as much as  
*ginnis* you give.
379. *āu toke pela koi dī* I have never seen you before.  
*nay naryo*
380. *kutto doreto* The dog is running.
381. *chokro doreto* The boy is running.
382. *chokri dorni nay* The girl is not running.
383. *bilari suti ay* The cat is sleeping.
384. *balak royto* The child is crying.
385. *chokrāu rāmānta* The boys are playing.
386. *chokrāu kudānta* The boys are jumping.
387. *mērey maru hālānta* All the men are walking.
388. *mērey chokriyū gāntyū* All the girls are singing.
389. *gāidha maru nay dorna* The old men are not running.
390. *bairiyu nay kudnyū* The women are not jumping.
391. *i inje dostarke kagar* He is writing a letter to his  
*līkhetō ke je wādodramē* friend, who is living in  
*rāyto* Baroda.
392. *āu ghāntri wāganāto* I (m) am ringing the bell, but  
*pān koy baynū nay kholna* no one opens the door.
393. *mānjethi copri wāncayti* The book is read by me.
394. *mānjethi kābat khalayto* The cupboard was opened by me.



395. ǎu mǎnji colǐ stbǎti I (f) am sewing my blouse.
396. i bǎu jǎldithi motǎr He is driving a car very fast.  
hǎlayto
397. ǎsǐ bagmǎ wǎnǔta We are going to the garden.
398. i-loko jǎgrǎnta They are quarrelling.
399. ǎnje pǎriksa pas kǎyni If he is to pass the examina-  
hoy to niyǎmit wǎcnǔ tions, he must study regularly.  
khǎpe.
400. hi mǎnji motǎr ay This is my car.
401. ǎnji motǎr kari ay His car is black.
402. iǎnje bagmǎthi pila She is plucking yellow flowers  
phul toreti from her garden.
403. mǎkke lal gulab bǎhuj I like red roses very much.  
gǎmǎnta
404. mǎnje pǎrosike bǎ putǎr My neighbour has two sons  
ǎne tre dhiyǔ ǎin and three daughters.
405. toke je kǎynǔ hoy i kǎr Do whatever you want to do.
406. ǎsǐ hi rǎstethi awyǎsi We came by this road.
407. i ǎnje maitrǎ wi ay She has gone to her mother's  
house.
408. ǎu akho dǐ suti wǎys I (f) was sleeping the whole day.
409. jo gǎdi morǐ wǎni to If the train is late, I may be able  
ǎu kǎdac pǎkri sǎknis to catch it.
410. hǎji pǎn i ǎcni She may still come.
411. i ǎthwariye pǎchi ǎcno He will come after a week.



412. tñjo bhai bəu husiar nay    His brother is not very  
clever.
413. bələdhke b̃ singra    A bull has two horns.  
honta
414. āu ñi w̃nna    I am not going.
415. āu toji sathe kam    I will go with you to work.  
kərelay w̃nnos
416. əsī/pañ bhəymethi muktə    We (excl)/we (    ) are free  
āyyū    from danger.
417. gəikal̃thi taw ocho thi    The temperature has come down  
wyo ay    as compared to yesterday.
418. i toje kərtā harmē    He is ahead of you in the  
agəl ay    queue.
419. kutto m̃nji pachəl    The dog came behind me.  
awyo wo
420. gədi wəkhətsər həlni    The train is not running upto  
nay    the time.
421. pənkhi matthe tethi ud̃yo    The bird flew over the head.
422. i m̃nje jero ləgeto    He looks like me.
423. i m̃nje ghərji bajumē    He stays near my house.  
rəyto
424. pruthwi panje pag nicē    The earth is under our feet.  
ay
425. i m̃nje həth nicē kam    He works under me.  
kəreto

426. i wəkhət thi wɛne  
pəchi nāi əce      He will not come after time.
427. i-loko khetərji ajubaju  
phūrya      They walked around the field.
428. tũ əcniě tyā sudhi  
āu hīda rənos      I (m) will stay here until  
you (f) come.
429. ɛn ratjo more sudhi  
kəm kǎi wɛy      He worked till late in the  
night.
430. i kəm həji/həntən sudhi  
nay thyo      The work has not been done till  
now.
431. u maru həji sudhi nay  
awyo      That man has not come yet.
432. ɛn thi bəne etro əghō  
ɛn dəro phekǎi      He threw the ball as far as  
he could.
433. hi mɛnji sathe awyo wo      He came along with me.
434. ɛnke luɖ kərelay kedi  
bənaymǎ awyo wo      He was imprisoned for looting.
435. həkro maru nicǎ betho ay      A man is sitting down below.
436. u-loko pela awya      These people came first.
437. hi rəsto ũcə-nicǎ ay      This road has ups and downs.
438. karyəkrəm əndər əne  
bar həleto      The programme is going on  
inside as well as outside.
439. ghərji mətthe əgasi ay      On top of the house is the  
terrace.
440. i ghərji mətthethi  
kudko marǎi      He jumped down from the top  
of the house.

441. tũ mĩnji pela æceto  
dhyan r kh j      Take care if you come before  
(in front of) me.
442. ãu mĩnji bairilay nawa      I (m) have bought ornaments for  
dagina/ghaynã gĩni awyos      my wife.
443. mĩkke mĩnje putarlay dukh I feel sorry for my son.  
thieto
444. jo tũ wakhatsar æcne      If you come in time, we will  
to pan hi tapasnãsi      examine this.
445. jo i aphatmẽ wĩno to i      If he is in difficulty, he will  
mĩkke phon kãna      ring me up.
446. jo i aphatmẽ hoy to tũ      If he is in difficulty, you will  
mĩkke phon kãj.      ring me up.
447. jo i aphatmẽ wĩno to      If he is in trouble, I (m)  
ãu toke phon kãnos      will ring you up.
448. jo i aphatmẽ wĩno to      If he is in trouble, I (m)  
ãu toke phon kãnos      will ring you up.
449. jo ãu sara wĩnos to ãu      If I (m) am well, I will come  
kal æcnos      tomorrow.
450. jo tũ wakhatsar awyo      Had you (m) come in time, we  
hot to pan hi tapasyo hot (incl) could have examined  
this.
451. ãu kal awi hot pan      I (m) would have come yesterday,  
mĩnji tabiyat sari nã      but I was not well, so I did  
wĩy etle nã awyos      not come.
452. jo ãu uda hot to tũ      Had I been there, you would  
mĩkke mādād kãt      have helped me.



453. jo əsĩ uḁa hot to tũ  
əśāke m d d k t Had we been there, you would have helped us.
454. i uḁa wo, pən tarətəj  
həlyo wyo He was there, but went away soon.
455. i uḁa w̃y pən tarətəj  
həli wi She was there, but went away soon.
456. tũ uḁa w̃e pən dori w̃e You (f) were there, but ran away.
457. t̃w̃i uḁa wa pən dori  
wya You (pl) were there, but ran away.
458. əsĩ/pən uḁa i-lokoji  
mədəde w̃nnāsi We (excl)/We (incl) shall go there for their help.
459. i m̃nji sathe hot to  
saro thit It would have been better, had he/she been there.
460. əsĩ h̃en ghərm̃e r̃əṭa We live in this house.
461. t̃w̃i un ghərm̃e r̃əṭa You (pl) live in that house.
462. tũ un ghərm̃e r̃əyto You (m) live in that house.
463. ău santakrujm̃e rũṭo I (m) live in Santacruz.
464. i əj awi hot pən mandi  
pəi wi She would have come today, but fell ill.
465. ău sara ḁt̃ji gəḁi  
pəkr̃ine sara t̃gyare  
ophism̃e awi w̃ys I (f) got the train at 10.30 a.m. and came to the office at 11.30 a.m.
466. əth wəgejo bhungro wəgyo The siren went at eight o'clock  
əne maru kəm kərelay m̃əṇḁya and people commenced work.

467. āu b̄arab̄ar p̄anj w̄age  
uthis I (f) will get up at 5 o'clock  
sharp.
468. b̄t̄ w̄agejo w̄akh̄at̄ d̄t̄nū  
wo p̄an̄ ch̄at̄āy m̄injo k̄am  
p̄atyō n̄a Time was given upto two o'clock  
but still my work was not  
finished.
469. āj̄ āsiās̄ājo k̄am l̄agbh̄ag  
tre w̄age puro k̄aryo Today we finished our work at  
about 3 o'clock.
470. ḡame te k̄arine toje  
ācn̄ūj̄ kh̄apno You must come, anyhow.
471. p̄anj minit̄jo git̄ d̄t̄  
minit̄me puro thyo The song of five minutes was  
over in ten minutes.
472. kuk̄ri d̄ijo ajubaju  
ph̄ureti The hen moves around during  
the day.
473. āu k̄am nay k̄anis (or)  
āu k̄am k̄ani n̄āyyā I do not work.
474. t̄ū k̄am nay k̄ane You (sg. ma) do not work.
475. i k̄am nay k̄ano He does not work.
476. p̄an̄ k̄am nay k̄an̄āsi We (excl) do not work.
477. t̄āw̄i k̄am nay k̄ana You (pl) do not work.
478. i-loko k̄am nay k̄ana They do not work.
479. āu k̄am n̄āi k̄arā I ( ) will not work.
480. t̄ū k̄am n̄āi k̄arē You (f) will not work.
481. i k̄am n̄āi k̄are He will not work.
482. āu k̄am k̄ārewari n̄āyyā I (f) am not going to work.
483. āsi k̄am nay k̄ārewara We are not going to work.



484. i kām nay kǎrewaro      He is not going to work.
485. tǔ kām kǎrewaro nǎyyǔ      You (m) are not going to work.
486. tǎwǐ kām kǎrewari nǎyyo      You ( ) are not going to work.
487. tǔ kām nǎi kǎrē      You ( ) will not work.
488. i-loko kām kǎrewara nǎin.      They (m) are not going to work.
489. i-loko kām kǎrewaryǔ nǎin.      The (f) are not going to work.
490. mǝkke kām nay kǎrejo      I have not to work.
491. toke kām nay kǎrejo      You have not to work.
492. ʔnke kām nay kǎrejo      He/she has not to work.
493. ǎsǎje kām nay kǎrejo      We have not to work.
494. tǎwǎje kām nay kǎrejo      You (pl) have not to work.
495. uniye/i-lokoje kām nay kǎrejo      They have not to work.
496. panje kām nay kǎrejo      We (incl) have not to work.
497. ǎu kām kǎryo hot      I would have done the work.
498. ǎũ/mũ kām nǎ kyo hot      I would not have done the work.
499. tǔ kām nǎ kyo hot      You would not have done the work.
500. i kām nǎ kǎrǎi hot      She would not have done the work.
501. ǎʃi/pan kām nǎ kǎryo hot      We (excl)/we(incl) would not have done the work.
502. tǎwǐ kām nǎ kǎrya hot      You ( ) would not have done the work.

503. i-loko/uni kəm nə kərǎu hot They (m) would not have done the work.
504. ǎu kəm kəri sǎkyo hot I (m) could have done the work.
505. ǎu kəm kəri sǎki nə hot I ( ) could not have done the work.
506. tǔ kəm kəri sǎkyo nə hot You (m) could not have done the work.
507. i kəm nə kəri sǎki hot She could not have done the work.
508. i kəm kəri sǎkyo nə hot He could not have done the work.
509. əsǐ/pan kəm nə kəri sǎkya hot We (excl)/we (incl) could not have done the work.
510. tǎwǐ kəm nə kəri sǎkya hot You (pl) could not have done the work.
511. i-loko kəm kəri sǎkya nə hot They (m) could not have done the work.
512. i-loko kəm kəri sǎkyǔ nə hot They (f) could not have done the work.
513. mǐnje kəm kǎynǔ khǎpno wo I should have done the work.
514. mǐnje kəm nə kǎynǔ khǎpno wo I should not have done the work.
515. toje kəm nə kǎynǔ khǎpno wo You should not have done the work.



516. ʌnje kəm nə kəynũ khəpna    He/she should not have done  
wo    the work.
517. əsǎnje/panje kəm nə    We (excl)/we (incl) should  
kəynũ khəpno wo    not have done the work.
518. tawǎje kəm nə kəynũ    You (pl) should not have done  
khəpno wo    the work.
519. i-lokoje/unije kəm nə    They should not have done the  
kəynũ khəpno wo    work.
520. tũ kəm nə /nǎi k r    You do not do the work.  
tũ kəm mə k r j  
tũ kəm kərǎj ma
521. tǎwĩ kəm mə k ro    You (pl) do not do the work.  
tǎwĩ kəm məkərja  
tǎwĩ kəm kərja ma
522. ǎu kəm nay kəryo    I did not do the work I have  
not done the work.
523. tũ kəm nay kəryo    You did not do the work.
524. i kəm kərǎi nay    He/she did not do the work  
He/she has not done the work.
525. pan/əsi kəm nay kəryo    We (excl)/we (incl) did not  
do the work.
526. tǎwĩ kəm nay kərya    You (pl) did not do the work.
527. mũ kəm kyo wo    I did the work I have done the  
work.
528. ǎu kəm nə kyo wo    I did not do the work.
529. ǎu wǎoǎti    I (f) am reading.

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| 530. ǎu wǎcnis nay                           | I (f) am not reading.                              |
| 531. ǎu wǎcno wos                            | I (m) was reading.                                 |
| 532. ǎu wǎcni w̃tys                          | I (f) was reading.                                 |
| 533. ǎu wǎcni ñ w̃tys                       | I (f) was not reading.                             |
| 534. ǎu wǎcno ñ wos                         | I (m) was not reading.                             |
| 535. əs̃i wǎcna wǎsi                         | We were reading.                                   |
| 536. əs̃i wǎcna ñ wǎsi                      | We were not reading.                               |
| 537. tũ wǎcne w̃                             | You (m) were reading.                              |
| 538. tũ wǎcne ñ w̃                          | You (m) were not reading.                          |
| 539. t̃əw̃i wǎcna wa                         | You (pl) were reading.                             |
| 540. t̃əw̃i wǎcna ñwa                       | You (pl) were not reading.                         |
| 541. i wǎcno wo                              | He was reading.                                    |
| 542. i wǎcno ñ wo                           | He was not reading.                                |
| 543. i wǎcni w̃y                             | She was reading.                                   |
| 544. i wǎcni ñw̃y                           | She was not reading.                               |
| 545. t̃əw̃i wǎcna ñ wa                      | You (pl) were not reading.                         |
| 546. t̃əw̃i wǎcna wa                         | You (pl) were reading.                             |
| 547. i-loko wǎcna wa                         | They were reading.                                 |
| 548. i-loko wǎcna ñwa                       | They were not reading.                             |
| 549. i-loko wǎcni w̃tyũ                      | They (f) were reading.                             |
| 550. i-loko wǎcni ñ w̃tyũ                   | They (f) were not reading.                         |
| 551. jo ǎu beṭhi hot to k̃əm<br>puro kyo hot | Had I (f) sat, I could have<br>completed the work. |

552. jo ău bethi nă hot to kăm puro năkyo hot Had I (f) not sat, I could not have completed the work.
553. jo ău benis to kăm puro thino If I (f) sit, the work will be over.
554. jo ău năi byă to kăm puro năi thie If I will not sit, the work will not be over.
555. kutto bhăseto The dog is barking.
556. kutto nay bhăsno The dog is not barking.
557. pău mŭthi khăwayto The bread is eaten by me.
558. pău mŭthi nay khăwayno The bread is not eaten by me.
559. mŭthi amba khăwanta The mangoes are eaten by me.
560. mŭthi amba nay khăwana The mangoes are not eaten by me.
561. mŭthi/mĕnjethi kăm thino The work will be done by me.
562. kăm mĕnjethi năi thie The work will not be done by me.
563. ĩn্থi/ĕnjethi kăm năi thie The work will not be done by him.
564. ău pău khăto I (m) eat a bread.
565. ău pău khai gĕryō I (m) ate a bread.
566. mĕnjethi pău khăwano wo The bread was eaten by me.
567. sĕrkar gĕribke păisa deti The government gives money to the poor.
568. sĕrkar gĕribke păisa dini wĕy The government gave money to the poor.
569. sĕrkarthi gĕribke păisa dewanta Money is given by the government to the poor.

570. s̄rkarthi ḡdribke p̄isa dewana wa	Money was given by the government to the poor.
571. ghor̄o dor̄eto	The horse runs.
572. ghor̄o dor̄yo	The horse ran.
573. ghor̄ethi dor̄ayto	Running is done by the horse.
574. ghor̄ethi dor̄ano wo	Running was done by the horse.
575. widyarthi hi s̄bd̄a wapr̄anta	Students use this word.
576. hi s̄bd̄a widyarthithi waprayta	These words <sup>are</sup> <del>is</del> used by the students.
577. wandraja kir̄astan k̄ōk̄ni bol̄anta	Christians of Bandra speak konkani.
578. wandraja kir̄astanthi k̄ōk̄ni bolayti	Konkani is spoken by the Christians of Bandra.
579. i copri w̄aceto	He reads a book.
580. t̄n copri w̄ac̄y	He read a book.
581. t̄nthi copri w̄ancayti	The book is read by him.
582. t̄nthi copri w̄ancani w̄ay	The book was read by him.
583. t̄nthi copri w̄ancani	The book will be read by him.
584. hi k̄am koithi n̄ai thie	No one can do this work.
585. hi k̄am koi n̄ai k̄ari s̄ake	No one is able to do this work.
586. hi k̄am koithi n̄a thyo	No one could do this work.
587. hi k̄am koi n̄a k̄ari s̄akyo	None was able to do this work.
588. hi k̄am koi thi n̄ai thi s̄ake	This work cannot be done by anybody.

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| 589. bhramāṇ mas nay khana                   | Brahmins do not eat meat.                      |
| 590. bhramāṇ mas nā khanawa                  | Brahmins did not eat meat.                     |
| 591. bhramāṇ mas nāi khan                    | Brahmins will not eat meat.                    |
| 592. bhramāṇthi mas nāi<br>khaway            | The meat is not eaten by<br>Brahmins.          |
| 593. bhramāṇthi mas nā<br>khawano wo         | The meat was not eaten by<br>Brahmins.         |
| 594. bhramāṇthi mas nā<br>khawana            | The meat will not be eaten by<br>Brahmins.     |
| 595. āu/mū wandramē ghar<br>bāndhyo ay       | I have built a house in<br>Bandra.             |
| 596. āu chātris wārās<br>relwemē nokri ki ay | I have served in the railways<br>for 36 years. |
| 597. āu corke naryo                          | I have seen the thief.                         |
| 598. āu roti khāto                           | I (f) am eating a 'roti'                       |
| 599. mūthi roti khawayti                     | 'Roti' is eaten by me.                         |
| 600. āu copri wācāto                         | I (m) am reading a book.                       |
| 601. copri mūthi wāncayti                    | The book is read by me.                        |
| 602. āu ciṭṭhi lākhāto                       | I (m) am writing a note.                       |
| 603. āu ciṭṭhi lākhi                         | I have written a note I<br>wrote a note.       |
| 604. āu ambo khāto                           | I (m) am eating a mango.                       |
| 605. āu ambo khadho                          | I (m) ate a mango I have<br>eaten a mango.     |
| 606. āsī amba khāuta                         | We (m) are eating mangoes.                     |



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| 607. əsĩ amba khadha                       | We (m) ate mangoes.                       |
| 608. tũ ambo khayto                        | You (m) are eating a mango.               |
| 609. tũ ambo khadhẽ                        | You (m) ate a mango.                      |
| 610. t̃n ambo khayto                       | He is eating a mango.                     |
| 611. t̃n ambo khadh̃i                      | He ate a mango.                           |
| 612. i-loko amba khanta                    | They are eating mangoes.                  |
| 613. i-loko amba khadh̃u                   | They ate mangoes.                         |
| 614. əsĩ p̃au khaũta                       | We are eating bread.                      |
| 615. əsĩ p̃au khadho                       | We ate bread.                             |
| 616. i ciṭṭhi l̃kheto                      | He is writing a note.                     |
| 617. t̃nṭhi ciṭṭhi l̃khayti                | A note is written by him.                 |
| 618. ẽau j̃m̃ato                           | I (m) am taking a meal.                   |
| 619. m̃uthi/m̃eñjethi j̃mayto             | Meal is taken by me.                      |
| 620. kuttethi bh̃asayto                    | Barking is done by the dog.               |
| 621. git g̃awayto                          | The song is sung.                         |
| 622. ẽau copri diỹato                     | I (m) am giving a book.                   |
| 623. ẽau t̃nji pase copri<br>der̃aỹati    | I am making her give a book.<br>(to ...)  |
| 624. ẽau t̃nke cyo ke t̃nji<br>copri derai | I ask him to make her give a<br>book.     |
| 625. ẽau git g̃ato                         | I (m) am singing a song.                  |
| 626. ẽau t̃nji pase git<br>gar̃aỹato      | I (m) make/ am making her<br>sing a song. |
| 627. i git rediote g̃awayto                | That song is being sung on the<br>radio.  |



628. *tnjo matle tnji bhen̄thi*  
uparayto Her pitchar is lifted by  
her sister.
629. *tojo ghaghro stbhayto* Your petticoat is being sewn.
630. *āu bairi pasethi amba*  
gināto I (m) am taking the mangoes  
from a lady.
631. *āu tnke cyo ke tnji*  
pase un copri derai I asked her to make her give  
the book.
632. *āu chokreke mttthai*  
kharaiyāto I (m) made the boys eat  
sweet.
633. *āu chokreke tnji bhen*  
pase mttthai kharaiyāto I (m) made the sister cause  
the boys to eat sweet.
634. *chokreke kharawayto* The boy is being fed.
635. *āsājo ghorō resmē*  
doreto Our horse runs in the race.
636. *āu ghoreke doraiyāto* I (m) cause the horse to run.
637. *āu ghoreke doraiyo* I (m) made the horse run  
I caused the horse to run.
638. *resmē, i-loko ghoreke*  
doraiyāta They make horses run in the  
race.
639. *āu tnke pānj rupiya*  
dina I have given him five rupees.
640. *tn mtkke pānj rupiya*  
dtnāi He gives me five rupees.
641. *i tnji pase kāmwareūke*  
pānj rupiya derayti She makes her give five  
rupees to the workers.

642. āu ĩnji pase toke p̄isa der̄aiyāto I (m) make her give you money.
643. āu mĩnje w̄arke gam̄ati I please my husband (i.e..My husband likes me).
644. m̄kke i copri gam̄eti I like this book.
645. m̄kke h̄akro chokro ay I have one son.
646. m̄kke b̄i put̄ar ðin I have two sons.
647. m̄kke h̄akri chokri ay I have a daughter.
648. m̄kke tre dhiyũ ðin I have three daughters.
649. m̄njo h̄akro gh̄ar ay I have a house.
650. m̄nja char gh̄ar ðin I have four houses.
651. tũ m̄nje gh̄are win You go to my house.
652. m̄nje gh̄arjo r̄ang r̄atto The colour of my house is red.  
ay
653. m̄nje kuttejo r̄ang The colour of my dog is black.  
karo ay
654. m̄nji baīrijo wan saro ay My wife is fair complexioned.
655. i m̄nji barim̄ethi p̄ai He fell down from my window.  
wyo
656. ðj nok̄ar/ maru sathe There was a fighting with the  
k̄ajiyo thyo wo servant today.
657. ðj marw̄e sathe k̄ajiyo There was a fighting with the  
thyo wo servants today.
658. dostarithi atm̄iȳata Intimacy develops from  
w̄d̄h̄eti friendship.

659. mǎngǎlware mǎdhratthi  
bǎsũ bǎndh thi wũ wũyũ  
The buses stopped since  
Tuesday mid night.
660. chokro ne chokri premmē  
wa  
The boy and the girl were..  
in love.
661. cin ne japan wtoce  
lǎrǎi thi wty  
There was a war between  
China and Japan.
662. lǎrǎithi gǎribǎy wǎdhi  
Poverty increases due to the  
war.
663. dhǎrtikǎmpthi ghǎr  
pǎi wya  
The houses collapsed due to the  
earth quake.
664. dhǎrtikǎmpthi nuksan  
thyo  
There was a damage due to the  
earth quake.
665. bhǎmrithi/wǎmǎlthi  
horĩyũ dubi wyũ  
Boats got drowned due to the  
cyclone.
666. dewethi maru dǎbǎy  
wya wa  
People had been oppressed by  
debts.
667. dewethi maru mǎri wya  
People died due to debts.
668. darulay kǎjiyo thyo  
There was a fighting for liquor.
669. tũ kǎgǎriya pharĩne  
jĩda tĩda nǎ wty  
Do not tear papers and strew  
them here and there.
670. toke jĩtro sak khǎpno  
hoy tĩtro gĩni gĩn  
Take as much vegetable as  
you want.
671. her tũ hĩtro ciwro  
khai gĩn  
Now, you eat this much  
mixture.
672. uǎa etra mĩre maru  
wa ke ǎu to gĩni pǎn  
nǎ sǎkyos  
There were so many people  
there, that I (m) could not  
even count them.

673. i to radha jī tī boli  
etle mēkke khij cāri  
It is because Radha spoke  
irrelevantly that I became  
angry. ..
674. hetra mērey chapa  
marine āu to gābhraī wyos  
I got scared after I saw so  
many newspapers.
675. je ke jetro khāpno etro  
rāng mēlno  
Everyone will get as much  
colour as he wants.
676. hetro hākro chokro  
mēnji sathe lāyelay awyo  
Such a small boy came to fight  
with me.
677. āu jēda wēna tēda koi  
dōja ma  
Nobody should come where I ( )  
am going.
678. tū ce we tēda āu wēni  
awyos  
I had been to the place that  
you told of.
679. āu cūwa tēda hi cij rākh  
You put the thing where I say.
680. je rāni sārās hoy ij  
rajake gāme  
The king like the queen who is  
beautiful.
681. je maru khārab hay i  
dīsāyāj āce  
A bad man can be judged by  
his looks.
682. tū nicē ne nicē nā  
utār nāitār pāi wēnnē  
You don't go on climbing down  
otherwise you will fall.
683. sāt dhiyū hon pān putār  
i putār  
Even if one has seven daughters,  
son is son.
684. mātthe nari narine  
mēnji to dōkdukhi wi  
My neck started aching  
looking up.
685. tū hurīyū kādhi kādhi  
thāki rē wēnē  
You will get tired or running  
around.

686. toke na ci ay to ye      Though you are refused, you  
tū mātthe ne mātthej wēn      are going on climbing.
687. tū ūda ne ūdaj rāj      You stay there and there only.
688. i roi roi ne ərđhi thi      She will get exhausted crying  
wēnni      for a long time.
689. hālne hālne rātənke      Ratan tumbled over while  
thes lāgi wi      walking.
690. ram akha dī perā ne      Ram goes on eating Peras  
peraj khayto      (sweet) the whole day.
691. bāu khakha kane to      If you eat more, your stomach  
petmē dukhne      will ache.
692. paṇi pi pi ne mēnjo      Due to drinking lots of water  
to pet bharai wyo      my stomach is full.
693. jīja jīja chokra narine      Ram was very happy to see so  
ram khub raji thyo      many boys.
694. bāu lēkh lēkh kārīne      Due to writing much my hands  
mēnjo to hāth thēki ryo      are aching.
695. dāne dāne te khadhewarejo      Ones name is written on each  
nam lēkhelo ay      and every grain.
696. diya bari barine chokra      The boys keep reading in lamp  
wācanta      light.
697. tēn bari baynā dhārādhār      She closed doors and windows  
bāndh kārī dēnśy      with force.
698. i bar wyo ho āne ekaek      He had gone out and suddenly  
tēnke taw āci wyo      he got fever.
699. tū bhāgabhāg mākar      Do not do lots of running around.



700. mēkke narine i khāl  
khāl khēli pyo  
He uttered peels of  
laughter on seeing me.
701. je je jēda wēn<sup>h</sup>nū hoi  
tēda wēno  
Go wherever you all want ..  
to go.
702. jēde tū nīwri hoi tēde  
mēnje ghāre ācāj  
Whenever you have leisure,  
do come to my house.
703. jēde tū matunga wēne  
tēde mēnji ophisme ācāj  
Whenever you come to Matunga,  
do come to my office.
704. jēda wēnnū hoi tēda wēn  
Go where you have to go.
705. mēnje mumbāi wēnnū ay  
āne pakit gēnnū ay  
I want to go to Bombay and buy  
a purse.
706. ram raja thin āthwa  
bhārāt ke raj dī dīn  
Either Ram will become the King  
or give the kingdom to Bharat.
707. i mēnje ghāre āj āthwa  
kal ācno  
He will come to my house either  
today or tomorrow.
708. rāma kal nisalmē<sup>h</sup> wēnni  
āthwa mēnje bhegi ācni  
Rama will either go to school  
tomorrow or come with me.
709. ram mēnje ghāre ācno  
nāitār toje ghāre wēnno  
Ram will come to my house,  
otherwise he will go to your  
house.
710. ram mēkke copri dīno pān  
āu toke nāi dīyā<sup>h</sup>  
Ram will give me the book, but  
I shall not give it to you.
711. āu toje ghāre ācnis pān  
wādhare war nāi byā<sup>h</sup>  
I will come to your house, but  
may not be there for long.
712. matungamē<sup>h</sup> je khāpe i  
mēleto  
All that one needs is available  
in Matunga.



713. sār̥la cai bānayti Sarala is preparing tea.
714. ram rediyo wāgareto Ram is playing the radio and  
 ʔne rāmān suto ay Raman is sleeping. ..
715. i rājamẽ simla winno He will go to Simla in the  
 ʔthwa t̃nje bhaije ghare vacation or will go his brother's  
 winno house.
716. ʔu t̃nke cyo wo chatāpān I had told her still she didn't  
 kām nay k̃i do work.
717. jo t̃u d̃vne to t̃u p̃ai If you (m) run you will fall.  
 winne
718. i nisalm̃ethi ʔcine j̃emyo After coming from the school,  
 ʔne p̃achi sumi ryo I had food and then went to  
 sleep.
719. oho! ket̃ro s̃ar̃s ay! Oh! how beautiful (it) is.
720. aha! ket̃ro sund̃ar ay! Oh! how beautiful (it) is.
721. ʔre! ket̃ro gar̃am ay! Oh! how hot.
722. oh! ket̃ro m̃t̃tho ay! Oh! how sweet.
723. dudh pidhethi chokro By drinking milk, a boy  
 t̃andur̃ast b̃anetoʔne takat becomes healthy and gets  
 ʔceti energy.
724. ʔrere! ket̃ro l̃ambo ay! Oh! how long (it) is.
725. oh m̃a! kero wicitr̃a! Oh my! how strange.
726. oh! kero kh̃arab thyo! Oh! what a bad thing happened!
727. bha, m̃ikke pensil d̃iyone Pappa, please give me a pencil.
728. ʔu r̃am̃ato t̃ade b̃au Whenever, I play, I am very  
 añandm̃e hũato happy.

729. jo ke i mēnje ghare awyo    Though he had come to my  
       wo pān āu īnke nā mēlyos    house, I didn't meet him.
730. jādethi i lāḍānthi awyo    Since he has come from London,  
       ay tādethi mando ay        he is keeping sick.
- . 731. mēnje hi sari gēni gēnni    I want to buy this sari.  
       ay
732. mēnje hi sari gēni gēnni wēy    I wanted to buy this sari.
733. āu hi sari gēni gēnnis        I will buy this sari.
734. āu git gāti                    I (f) sing a song.
735. tū git gayti                    You (f) sing a song.
736. i git gāyti                    She sings a song.
737. āu dillimē ruāti                I (f) live in Delhi.
738. əsī dillimē rāuta                We live in Delhi.
739. chokro ronta                    The boys are crying.
740. chokriyū rontiyū                The girls are crying.
741. chokro royto                    The boy is crying.
742. āu wādethi ruāti                I (f) am crying loudly.
743. āu roj īnke dudh diyāto        I (m) give him milk everyday.
744. i mēkke garyū deto                He is abusing me.
745. i mēkke pāisa deto                He gives me money.
746. i-loko mēkke pāisa dinta        They give me money.
747. āu gāy dōyāti                    I (f) am milking the cow.
748. tēwī gāy dōuta                    You (pl) are milking the cow.
749. əsī gāy dōuta                    We are milking the cow.
-

750. tũ gāy doyto                      You (m) are milking the cow.
751. ghərmě b̄ bariyũ hontyũ        The house has two windows..
752. ghərmě həkro dər wajo        The house has one door. ..  
     hoyto
753. ău sənjjō ghərmě huāti        I am always at home in the  
   evening.
754. ău toke cūāti ke tũ            I (f) tell you that you go  
     hane w̄n                            just now.
755. əsĩ toke cāũta                   We tell you.
756. i m̄kke cənto                    He tell me.
757. ău sərbət piyāti                I am drinking cold drink.
758. ău mətthethi pūāti            I am falling down from upstairs.
759. i p̄yto                            He falls.
760. ău p̄isa ḡnāti                   I (f) am counting money.
761. i p̄isa ḡneto                    He is counting money.
762. i sopari ḡneti                   She is counting betel nuts.
763. ău sopari ḡnāto                I (m) am counting betel nuts.
764. ău bəjarmě wyos                I (m) went to the bazar.
765. ău bəjarmě w̄ys                I (f) went to the bazar.
766. tũ bəjarmě w̄yē                You (f) went to the bazar.
767. əsĩ bəjarmě wyāsi            We went to the bazar.
768. t̄wĩ bəjarmě wya                You (pl) went to the bazar.
769. i bəjarmě wyo                   He went to the bazar.
770. m̄nji bhenyũ bəjarmě wyũ      My sisters went to the bazar.

- |                              |                                  |
|------------------------------|----------------------------------|
| 771. ǎu pǎi wtys             | I (f) fell down.                 |
| 772. ǎsǐ pǎi wyǎsi           | We fell down.                    |
| 773. tǔ pǎi wtyě             | You (f) fell down.               |
| 774. tǎwǐ pǎi wya            | You (pl) fell down.              |
| 775. i pǎi wyo               | He fell down.                    |
| 776. i-loko pǎi wya          | They fell down.                  |
| 777. ǎu toke pǎkǎrnis        | I (f) will catch you.            |
| 778. ǎu toke pǎkǎrnos        | I (m) will catch you.            |
| 779. ǎsǐ toke pǎkǎrnǎsi      | We will catch you.               |
| 780. tǔ mǝkke pǎkǎrniyě      | You (f) will catch me.           |
| 781. tǎwǐ mǝkke pǎkǎrna      | You (pl) will catch me.          |
| 782. i mǝkke pǎkǎrna         | He will catch me.                |
| 783. i-loko mǝkke pǎkǎrna    | They will catch me.              |
| 784. chokriyǔ mǝkke pǎkǎrnyǔ | The girls will catch me.         |
| 785. ǎu dt wǎge wǝnnos       | I (m) will go at ten o'clock.    |
| 786. tǎwǐ dt wǎge wǝnna      | You (pl) will go at ten o'clock. |
| 787. pan/ǎsǐ wǝnnǎsi         | We (incl)/we (excl) will go.     |
| 788. i wǝnno                 | He will go.                      |
| 789. i-loko wǝnna            | They will go.                    |
| 790. mǝtǝng dt wǎge thin     | The meeting is at ten o'clock.   |
| 791. i kǝm kal thino         | This work will be done tomorrow. |
| 792. ǎu hǝdaj rǝnos          | I (m) will stay only here.       |
| 793. i hǝdaj rǝni            | She will stay only here.         |

794. ǎu khali ḍt rupiya ḍnos I (m) will give just two rupees.
795. ǎu nisalmẽ ẉnãti I (f) am going to the school.
796. tũ ṃkke g̣ãmeti I like you (f).
797. ǎũ nisalmẽ bḥnãti I (f) study in a school.
798. tũ ḥn nisalmẽ bḥnãti You (f) study in this school.
799. ǎu i wat janãti I (f) know this thing.
800. ṭn ṃkke hi wat c̣y ay She has told me this talk.
801. ẽsĩ i wat nay jannãsi We do not know this thing.
802. ǎu kal ṃrey ḳm kyo I did all the work yesterday.
803. ǎu kal ṃrey saṛiji  
gḥri ki I folded all the saris yesterday.
804. ǎu kal ṃrey bariyũ I closed all the windows yesterday.  
ḅndh kyũ
805. ṭn kal ṃrey ḳm ḳi She did all the work yesterday.
806. ǎu copri ḳbatmẽ ṛkhi ay I have kept the book in the cupboard.  
cupboard.
807. ẽsĩ kal roṭli ki ẉy We were doing chapati yesterday.
808. ǎu kal roṭli ki ẉy I was doing a chapati yesterday.
809. ǎu kal roṭliyũ kyũ wyũ I was doing chapatis yesterday.
810. ǎu kag̣r ḷkhyo I wrote a letter.
811. tũ kal leṣn ke we You were doing homework yesterday.
812. tũ kal ḍakhla ke we You were doing sums yesterday.



813. ǎu toke bəjarmě naryo I saw you (m) in the bazar.
814. ǎu tšwǎke bəjarmě narya I saw you (pl) in the bazar.
815. tšwǐ mǝkke bəjarmě naryo You (pl) saw me (m) in the bazar.
816. tšwǐ sake bəjarmě narya You (pl) saw us in the bazar.
817. ǎu ɬnke bəjarmě naryo I saw him in the bazar.
818. ǎu ɬnike bəjarmě narya I saw them in the bazar.
819. i chokri kal nǎi ǝce This girl may not come tomorrow.
820. ǎu kal nǎi ǝcǎ I may not come tomorrow.
821. ǝsǐ kal nǎi ǝcǔ We may not come tomorrow.
822. i-loko kal nǎi ǝcǎn They may not come tomorrow.
823. tšwǐ kal nǎi ǝco You (pl) may not come tomorrow..
824. tšǔ kal nǎi ǝce You may not come tomorrow..
825. i ǝj nǎi jǝme He/she may not eat today.
826. ǎu ǝj nǎi jǝmǎ I may not eat today.
827. ǝsǐ ǝj nǎi jǝmǔ We may not eat today.
828. i-loko ǝj nǎi jǝmǎn They may not eat today.
829. tšwǐ ǝj nǎi jǝmo You (pl) may not eat today.
830. tšǔ ǝj nǎi jǝme You may not eat today.
831. i kǝm ǎu nǎi kǝrǎ I cannot do this work.
832. i kǝm ǝsǐ nǎi kǝrǔ We cannot do this work.
833. i kǝm tšwǐ nǎi kǝro You (pl) cannot do this work.
834. i kǝm tšǔ nǎi kǝre You cannot do this work.
835. i kǝm i nǎi kǝre He/she cannot do this work.
836. i kǝm i-loko nǎi kǝn They cannot do this work.





837. ǎu pǎnj wǎge ǎǎ I shall come at 5 o'clock.
838. mǎnji bhenyǔ i kǎm  
nǎi kǎn My sisters will not do this work.
839. jo tǔ hi kǎm kǎre to ǎu  
toke pǎisa diyǎ If you ( ) do this work I shall give you money.
840. jo tǎwǐ hi kǎm kǎro to  
ǎu tǎwǎke pǎisa diyǎ If you (pl) do this work I shall give you money.
841. jo tǔ hi kǎm kǎre to  
ǎsǐ toke pǎisa diyǔ If you do this work we shall give you money.
842. jo ǎu hi kǎm kǎrǎ to  
tǔ mǎkke pǎisa de If I do this work, you shall give me money.
843. jo ǎsi hi kǎm kǎrǔ to  
tǎwǐ ǎsǎke pǎisa diyō If we do this work, you (pl) shall give us money.
844. jo i-loko hi kǎm kǎn to  
tǔ tǎnike pǎisa de If they do this work, you will give them money.
845. ǎu tǎnke cǔǎ I shall tell them.
846. ǎsǐ tǎnke cǔǔ We shall tell them.
847. tǔ tǎnke cǎniě You shall tell them.
848. tǎwǐ tǎnke cǎu You (pl) shall tell them.
849. i tǎnke cǎi He/she shall tell them.
850. i-loko tǎnke cen They shall tell them.
851. ǎu copri wǎcǎ I may read a book.
852. ǎsi copri wǎcǔ We may read a book.
853. ǎu bolǎ I may speak.
854. ǎsǐ bolǔ We may speak.

855. ău rəma I may play.
856. əsi rəmu We may play.
857. ău jəma I may eat.
858. əsi jəmu We may eat.
859. ău gəni gənă I may take.
860. əsi gəni gənu We may take.
861. ău cəy diyă I may say.
862. əsi cəy diyū We may say.
863. i chokrēke boləiyo Call the boy.
864. i chokrēuke boləiyo Call the boys.
865. tšwăji copriyū ke  
əndər rəkho Keep your (pl) books inside.
866. ăni marwēke moklo Send these men.
867. tšwăji bhenyēke boləiyo Call your (pl) sisters.
868. tšwăje bhaiyēke boləiyo Call your (pl) brothers.
869. ăni bairiyē ke hēda boləiyo Call the women here.
870. i bairi ke hēda boləiyo Call the woman here.
871. mērey jəna ghərmē sumənta Many people are sleeping in the  
house.
872. trey oyde me saman ay There are things in all three  
rooms.
873. tšwăji dhiyē ke mumbəi Call your daughters to Bombay.  
boləiyo
874. mērey copriye mē sarisari There are nice stories in all  
wartău ăin. books.

875. hi petiyē mē ghəno saman ay There are many things in the trunks.
876. hi petimē ghəno saman ay There are many things in the trunk.
877. hi peti bəhuj sərəs ay This box is very beautiful.
878. hi petiyū bəhuj sərəs əin These boxes are very beautiful.
879. toje dilli wənnūj khəpe You should go to Delhi.
880. mənje pəisa dīnā khəpna I should give money.
881. ləgən jəldi thina khəpən The marriage should take place soon.
882. tənje sara kəpra peynā khəpən He/she should wear all the clothes.
883. tənje bəngri peynū khəpən She should wear bangles.
884. tənje rotli khaynū khəpən He/she should eat 'roti'
885. toje sinema naynū khəpe You should see a movie.
886. mənje sinema naynū khəpno I should see a movie.
887. təwāje matungamē rənū khəpe You (pl) should live in Matunga.
888. mənje sara kəpra gīnna əin I have to take all the clothes.
889. dərek ghərmē kəbat honū khəpe Every house should have cupboards.
890. toje ronū nə khəpe You should not cry.
891. toje git ganū khəpe You should sing a song.
892. toje səcco cənū khəpe You should speak the truth.

- |                             |                              |
|-----------------------------|------------------------------|
| 893. ău ca pidhi            | I (f) drank tea.             |
| 894. ău sinema naryo        | I (m) saw a movie.           |
| 895. tũ kelo khadhe         | You ate a banana.            |
| 896. tăwĩ kela khadha       | You (pl) ate bananas.        |
| 897. ăni kelo khadhău       | They ate a banana.           |
| 898. tăwĩ mumbăi wya        | You (pl) went to Bombay.     |
| 899. tũ copri wăce          | You (m) read a book.         |
| 900. tũ ca pidhe            | You (m) drank tea.           |
| 901. ău hi copri wăci       | I (f) read this book.        |
| 902. tăwĩ copri wăcya       | You (pl) read this book.     |
| 903. ău kelo khadho wo      | I (m) had eaten a banana.    |
| 904. ău kelo khadho ay      | I (m) have eaten a banana.   |
| 905. tũ kelo khadhe we      | You (m) had eaten a banana.  |
| 906. tũ kelo khadho ăyyă    | You (m) have eaten a banana. |
| 907. ăsi kela khadha wa     | We had eaten bananas.        |
| 908. ăsi kela khadha ăin    | We have eaten bananas.       |
| 909. i kelo khadhăi wty     | She had eaten a banana.      |
| 910. i-loko kelo khadhău wũ | They had eaten a banana.     |
| 911. i kelo khadhăi ay      | She has eaten a banana.      |
| 912. tăwĩ kela khadha wa    | You (pl) had eaten bananas.  |
| 913. tăwĩ kela khadha ăyyo  | You (pl) have eaten bananas. |
| 914. hi ăci wyo ay          | I (m) have come.             |
| 915. hi-loko ăci wya ăin    | They have come.              |
| 916. ău copri gĩni gĩri ay  | I have brought a book.       |

917. āu copri pheki d̄ni ay I have thrown away the book.
918. āu copriyū pheki d̄nyū ay I have thrown away the books.
919. siwkumar josiji 'kāncuki 'Kanchuki Bandh' by Shiv kumar  
bāndh' bāu sārās copri ay is a beautiful book.
920. ram mānjo maru/ nokār ay Ram is my servant.
921. ram husiar ay Ram is intelligent.
922. ram oyreme ay Ram is in the room.
923. bhasān kal ay The lecture is tomorrow.
924. bhasān somware ay The lecture is on Monday.
925. rāmes suto ay Ramesh is sleeping.
926. rāmes ambo khayto Ramesh is eating a mango.
927. sures ghāre wāneto Suresh is going home.
928. rāmes rāmake phul deto Ramesh is giving flowers to  
Rama.
929. rāmes nitinke bhagidar Ramesh made nitin his partner.  
bānāi
930. m̄kke bik lāgeti I am afraid.
931. wārsadāceto The rain is coming.
932. m̄kke āndhareme bik I am afraid of darkness.  
lāgeti
933. siyareme bhukh wādhare Appetite is good in winter.  
lāgeti
934. m̄kke sinema gāmeto I like cinema.
935. m̄kke ca bhaveti I like tea.
936. m̄kke gujārati avdeto I know Gujarati.





950. mā chokreke sumareti      Mother is putting the boy  
to sleep.
951. maru chokreke bolayto      The man is calling the boy.
952. jarte bethelo/ bine      The monkey, sitting on the tree,  
wandro kerī nicē pheketō      is throwing unripe mangoes.
953. khuneji dukante mītthai      Good sweets are available  
sari mēleti      from Khune's shop.
954. jāde āu t̃nke naryo tade      When I saw him, he was sleeping.  
i suta wo
955. āu t̃nke sutelo naryo      I saw him sleeping.
956. mastar klasme awya ane      The teacher came to the class  
chokrau ubha thi wya      and the boys stood up.
957. jadethi i nisalmē wineta      Since the time he goes to school,  
tadethi barabar khano nay      he doesn't eat properly.
958. paisa wa tyā sudhi d̃na      I gave money till I had, now  
hane nain      I do not have.
959. t̃nke wine ghana d̃i thya      Its a long time since he went.
960. āu t̃nke khadhejo cyo      I (m) asked him/her to eat.
961. āu t̃nke cyo ke t̃u khai      I (m) told that he/she should  
gin.      take food.
962. chokrau t̃nke narine      On seeing them, the boys stood  
ubha thi wya      up.
963. chokro sumi r̃no.      The boy will be sleeping.
964. chokro khai ginno      The boy will take food.
965. chokro bhukhyo t̃rsyo      The boy is lying hungry and  
pyo ay      thirsty.

966. chokro copri wācno The boy will read a book.
967. chokrāu nisale winna The children will go to school.
968. i chokro sakbhaji mongha  
wēceto This boy is selling vegetables  
costly.
969. ram mohanke ciku deto Ram is giving 'chiku' to Mohan.
970. ram mando ay Ram is sick.
971. ram ghare pāisa mokleto Ram sends money home.
972. chokreke gānit awdeto The boy knows mathematics.
973. chokreke dakhla awdanta The boy knows the sums.
974. i mēnje/mū wēgar ghare  
nēi wine He will not go home without  
me.
975. ram chokro ay Ram is a boy.
976. ram pātro ay Ram is thin.
977. hi chokro ramjo ay He is Ram's son.
978. hi wat janiti ay She knows the thing.
979. wat ī ay ke i gando  
thi wyo ay This is the thing that he has  
became mad.
980. mohanke gujarati awdeto Mohan knows Gujarati.
981. mohanke bhukh lagi ay Mohan is hungry.
982. mohanke dī rupiya mīlya Mohan got <sup>ten</sup> ~~two~~ rupees.
983. mohanke dā rupiya dīna ay Mohan has to be given ten rupees.
984. mohanke ram garib lageto Mohan feels Ram to be poor.
985. mēkke kac lagyo I am hurt by glass.
986. mēkke chayal mongho lageto I feel that the cloth is costly.

987. m̥tkke kh̥amis wicitr̥ə  
l̥əgeto I feel this shirt to be  
strange.
988. r̥ameske d̥aro n̥andho  
l̥əgeto Ramesh feels the ball to be  
small.
989. ɛ̃n nar̥āi ke g̥adi upri wi She saw that the train has left.
990. ɛ̃n c̥āy ke sak kharo ay He said that the curry was hot.
991. moh̥an ramke puch̥āi ke  
toji bhen kida ay Mohan asked Ram where his  
(Ram's) sister was?
992. moh̥anke kh̥ab̥ar ay ke  
ram̥amdawad wyo ay Mohan knows that Ram has been  
to Ahmedabad.
993. moh̥anke goli l̥agi The bullet struck Mohan.
994. bh̥it̥m̥e goli l̥agi The bullet struck the wall.
995. h̥anske tir l̥agyo The bullet struck the swan.
996. m̥ɛ̃njethi sumano nay I cannot sleep.
997. u̥da etri m̥ɛ̃rey g̥armi  
ay ke m̥ɛ̃njethi sumano nay that I cannot sleep.
998. c̥akliji pakh ɽ̥uti wi ay The wing of the sparrow broke,  
ɽ̥ethi ɛ̃n̥thi u̥dano nay so it cannot fly.
999. chokret̥ɽ̥i nisalm̥e nay The boy cannot go to the school.  
w̥ɛ̃n̥ano
1000. ram roti khadh̥āi Ram ate roti.
1001. moh̥an ramke roti d̥ɛ̃n̥āi Mohan gave roti to Ram.
1002. ramke sumnu kh pe Ram should sleep.
1003. ramke nisalm̥e w̥ɛ̃n̥n̥ū kh̥ape Ram should go to school.
1004. ramke sono kh̥apeto Ram wants gold.

1005.ramke sumnũ p̄yto	Ram is forced to sleep.
1006.ramke nisalmẽ winnũ p̄yto	Ram is forced to go to school.
1007.ramke sumnũ ay	Ram has to sleep.
1008.ramke nisalmẽ winnũ ay	Ram has to go to sleep.
1009.ca b̄neti	Tea is being prepared.
1010.baynũ khuleto	The door opens.
1011.chokro sak w̄ceto	The boy sells vegetables.
1012.mast̄ar chokreke guj̄arati bh̄anayto	Teacher teaches Gujarati to the boy.
1013.mast̄ar r̄amake s̄angit s̄ikhayto	Master teaches music to Rama.
1014.ãu r̄amake cyo ke m̄nje ramje gh̄are winnũ ay	I told Rama that I had to go to Ram's house.
1015.ãu r̄amake cyo wo ke m̄nje ramje gh̄are winnũ ay	I had told Rama that I had to go to Ram's house.
1016.bh̄ar̄at mumb̄ai wyo ne ãnilke t̄erno wyo	Bharat has gone to Bombay and taken Anil along with him.
1017.i dakt̄ar ay	He is a doctor.
1018.i w̄kil ay	He is a lawyer.
1019.i mando ay	He is sick.
1020.i gando ay	He is mad.
1021.i bh̄anelo ay	He is (well) read.
1022.i suto ay	He is sleeping.
1023.i gh̄armẽ ay	He is in the house.

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|---|--|
| 1024.āu ghārmē āyyā                       | I am in the house.                           |
| 1025.wyā dillimē āin                      | The marriage is in Delhi.                    |
| 1026.wyā somware āin                      | The marriage is on Monday.                   |
| 1027.wyā somware dillimē āin              | The marriage is in Delhi, on Monday.         |
| 1028.i ūco/lāambo ay                      | He is tall.                                  |
| 1029.chokri suti ay                       | The girl is sleeping.                        |
| 1030.cākli uḍeti                          | The sparrow is flying.                       |
| 1031.cākli cāṇeti                         | The sparrow is picking grains.               |
| 1032.chokro nisalmē wīneto                | The boy goes to school.                      |
| 1033.chokrāu akhi rat rīkhrānta           | Boys are roaming around for the whole night. |
| 1034. chokrāu bāgicemē<br>rīkhrānta       | Boys are roaming in the park.                |
| 1035.chokri copri wāceti                  | The girl is reading a book.                  |
| 1036.ram bhārāt sathe lāreto              | Ram is quarrelling with Bharat.              |
| 1037.chokro ṭnke wīdheto                  | A boy is firing him.                         |
| 1038.chokro ramke sēwal pucheto           | The boy asks Ram a question.                 |
| 1039.chokrāu mohānke potējo<br>neta bānāu | The boys made Ram their leader.              |
| 1040.rāngaro chayāl lāl<br>rāngeto        | The dyer dyes the cloth red.                 |
| 1041.mohānke taw awyo ay                  | Mohan has got fever.                         |
| 1042.rāmake taw ay                        | Rama has fever.                              |
| 1043.mohānke hāne ṭhik ay                 | Mohan is alright just now.                   |
| 1044.mohānke bē chokra āin                | Mohan has two sons/children.                 |

## COMMAND

- |                                    |                          |
|------------------------------------|--------------------------|
| 1. toje ghare wtn!                 | Go to your house!        |
| 2. mtnje ghare aw!                 | Come to my house!        |
| 3. mtnje gaddemē wtn!              | Go in my cart!           |
| 4. mtnji copri hda<br>law/gtniyaw! | Bring my book here!      |
| 5. toji chokrike bolay!            | Call your daughter!      |
| 6. hda aw!                         | Come here!               |
| 7. tawī boy hda æo!                | You two come here!       |
| 8. uda wtn!                        | Go there!                |
| 9. thoro pani gtniyaw!             | Bring some water!        |
| 10. nicē be!                       | Sit down!                |
| 11. ubho thi!                      | Stand up!                |
| 12. uth!                           | Rise!                    |
| 13. dhimethi/astethi bol!          | Speak slowly!            |
| 14. wædethi na bol!                | Do not speak loudly!     |
| 15. mikke warta co!                | Tell me a story!         |
| 16. tnke warta co!                 | Tell her a story!        |
| 17. tnike warta co!                | Tell him (resp) a story! |
| 18. hi tori wtj /hi tor!           | Break this!              |
| 19. u tori wtj! / u tor!           | Break that!              |
| 20. i gtni gtn! / i gtn!           | Take it!                 |
| 21. hi pakri rækh! / hi pakar!     | Hold it!                 |



- |                             |                            |
|-----------------------------|----------------------------|
| 22. hi nicē rākh!/rākhi dē! | Keep it down!              |
| 23. hi ūco kār!             | Lift it up!                |
| 24. hi copri wāc!           | Read this book!            |
| 25. sābdā cokha lēkh!       | Write the words clearly!   |
| 26. nisale wīn!             | Go to school!              |
| 27. nisalet̥hi ac!          | Come from the school!      |
| 28. ghāre wīn!              | Go home!                   |
| 29. ghāre aw!               | Come home!                 |
| 30. khetārmē ac!            | Come into the field!       |
| 31. copri pāchi gtniyaw!    | Bring back the book!       |
| 32. ghāre wīn āne pācho aw! | Go home and come back!     |
| 33. toje bhaike bolay!      | Call your brother!         |
| 34. jāmin te be!            | Sit on the ground!         |
| 35. tēbālte ubho thi!       | Stand on the table!        |
| 36. tēbāl te be!            | Sit on the table!          |
| 37. sābdā bol!              | Speak a word!              |
| 38. āndār aw!               | Come in (sg)!              |
| 39. āndār āco/awo!          | Come in (pl)!              |
| 40. boy jāna āndār āco!     | Both of you (pl) come in ! |
| 41. bār wīn!                | Go out!                    |
| 42. prāyogsalamē wīn!       | Go to the laboratory!      |
| 43. pāthrete pāg rākh!      | Step on the stone!         |
| 44. ghārji ajubāju phūr!    | Go round the house!        |
| 45. warte thi kudko mar!    | Jump over the fence!       |

- |                                |                             |
|--------------------------------|-----------------------------|
| 46. t̃nke bolay!               | Call him!                   |
| 47. t̃nke nam g̃nine bolay!    | Call him by name!           |
| 48. gh̃aske kh̃sar!            | Remove the grass!           |
| 49. khet̃arm̃e cokha wawo!     | Sow the paddy in the field! |
| 50. khoṭo m̃a bol!             | Do not tell lies!           |
| 51. car w̃age p̃achi p̃c̃aj!   | Come after 4 o'clock!       |
| 52. chokraũji w̃icm̃e be!      | Sit among the boys!         |
| 53. m̃tñji ag̃al ubhi m̃a ro! | Don't stand in front of me! |
| 54. tekrite w̃tn!              | Go up the hill!             |
| 55. m̃tñji bajum̃e be!        | Take a seat by my side!     |
| 56. r̃ama, j̃aldi dor!         | Rama, run quickly!          |
| 57. m̃tñji penthi l̃tkh!      | Write with my pen!          |
| 58. nisaleti aw/̃ac!           | Come from school!           |
| 59. nasal̃ji bajum̃ethi c!     | Come from near the school!  |
| 60. nisalm̃e aw!               | Come in the school!         |
| 61. nisale aw!                 | Come to the school!         |
| 62. nasal̃ji bajum̃e c!        | Come near the school!       |
| 63. nisalm̃ethi w̃tn!          | Go from the school!         |
| 64. nisale w̃tn!               | Go to the school!           |
| 65. ̃am̃it, tophan ñai k̃ar!  | Amit, do not do mischiefs.  |
| 66. p̃ank̃aj, h̃tda ̃ac!       | Pankaj, come here!          |

## QUESTIONS

- |                                |                              |
|--------------------------------|------------------------------|
| 1. toja chokro ḳda ɛin?       | Where are your children?..   |
| 2. tũ kui khãyto?              | What do you eat?             |
| 3. tũ kui khane?               | What will you (m) eat?       |
| 4. tũ kui khaniẽ?              | What will you (f) eat?       |
| 5. ău kui khãto?               | What shall I eat?            |
| 6. toke ḳtra chokrău ɛin?     | How many children have you?  |
| 7. tojo nam kui ay?            | What is your name?           |
| 8. tãwăja nam kui ɛin?         | What are your names?         |
| 9. toji umər ḳtri ay?         | How old are you?             |
| 10. tũ ḳde uthẽto?            | When do you get up?          |
| 11. tũ ḳda rãmẽto?            | Where do you (m) play?       |
| 12. tãwĩ ḳda rãmota?          | Where do you (pl) play?      |
| 13. tũ kui ḳrẽto?             | What do you do?              |
| 14. tãwĩ kui ḳrota?           | What do you (pl) do?         |
| 15. hi khetărmẽ kui wawelo ay? | What is sown in this field?  |
| 16. hi khetărmẽ kui ugyo ay?   | What is grown in this field? |
| 17. ău uđa wĩnă?               | May I go there?              |
| 18. tũ kulay wĩnẽto?           | Why are you going?           |
| 19. i ker ay?                  | Who is he?                   |
| 20. i ḳdathi ɛceto?           | Where does he come from?     |
| 21. tojo i kui săgo thieto?    | How are you related to him?  |
| 22. tũ ḳde uthẽti?            | When do you wake up?         |

- |   |   |
|---|---|
| 23. tũ k̄da w̄n̄eto?                                  | Where do you go ?                                       |
| 24. tũ r̄amne?  | Will you (m) play?                                      |
| 25. toke r̄am̄n̄ũ ḡameto?                            | Do you like to play?                                    |
| 26. tũ r̄ami s̄akne?                                  | Can you (m) play?                                       |
| 27. tũ r̄ami s̄akn̄iē?                                | Can you (f) play?                                       |
| 28. tũ p̄atta r̄ameto?                                | Do you (m) play cards?                                  |
| 29. tũ koi d̄i p̄atta r̄amyo<br>āyyē?                 | Have you ever played cards?                             |
| 30. tũ p̄atta n̄ai r̄ame?                             | Won't you play cards?                                   |
| 31. pan k̄da p̄atta r̄am̄n̄asi?                       | Where shall we play cards?                              |
| 32. tũ kulay p̄atta nay<br>r̄amne?                    | Why don't you play cards?                               |
| 33. pan k̄de p̄atta r̄am̄n̄asi?                       | When are we going to play cards?                        |
| 34. t̄āw̄i ker̄i r̄ite p̄atta<br>r̄amna?              | How do you play cards?                                  |
| 35. t̄āw̄i ki baji r̄amota?                           | Which game are you playing?                             |
| 36. t̄āw̄ake ki r̄am̄at r̄am̄ni<br>ḡameti?           | What games you like to play?                            |
| 37. toke hi r̄am̄at r̄amelay<br>ker jodidar kh̄apeto? | Whom do you want to take as a<br>partner for this game? |
| 38. t̄āw̄i kerker p̄atta r̄amota?                     | Who all are playing cards?                              |
| 39. tũ m̄tkke p̄atta r̄amne<br>s̄tkkh̄ayniyē?         | Will you please teach me how<br>to play cards?          |
| 40. i-loko īnke k̄da sodh̄au<br>h̄u?                  | Where did they look for him?                            |

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|---------------------------------------|--|
| 41. ău uđā wġnine tġke gotă?          | May I go there and look for him?       |
| 42. ău jani sākă ke tŭ kui gotġti?    | May I know, what are you looking for?  |
| 43. tŭ kulay nay wġne?                | Why are you not going?                 |
| 44. ău kġi rite bolnis?               | How shall I speak?                     |
| 45. i kui ay?                         | What is that?                          |
| 46. u kenjo ghār ay?                  | Whose house is that?                   |
| 47. tu i kām kār sākniġ?              | Can you do that work?                  |
| 48. kui, i-loko ghāre ăin?            | What! are they at home?                |
| 49. toje jere maruke ker pāisa đe?    | Who will give money to a man like you? |
| 50. tŭ tojo kām kġ ădhuro rākhi đtne? | Why have you left your work half-done? |
| 51. tŭ dorġto?                        | Are you running?                       |
| 52. tŭ hi copri wăcniyġ?              | Will you read this book?               |
| 53. toke kui khăpeto?                 | What do you want?                      |
| 54. tŭ kăde wġne?                     | When are you going?                    |
| 55. tŭ mġnji agəl kulay ubhi ăyyġ?    | Why do you stand in front of me?       |
| 56. tŭ kġ ăndārthi awġ?               | Why did you come from inside?          |
| 57. tŭ kġda rămeti?                   | Where do you (f) play?                 |
| 58. tŭ kal kġda wġ?                   | Where were you yesterday?              |
| 59. toke ki gădi mġlġi?               | Which train will you get?              |
| 60. tŭ wăkhătsār kġ năawi wġyġ?       | Why didn't you come in time?           |

61. toke wəkhətsər əceji      Are you in habit of coming  
tew ay?      in time?
62. toke kətro məkkhən      How much butter do you want?  
khəpno?
63. təwəke kətri chay khəpni?      How much buttermilk do you want?
64. məkke kətra bhat mēlna?      How much rice do I get?
65. hətra mēre kəpra ker      Who will take so many clothes?  
gini wēno?
66. hətirik dar ker gini awyo?      Who brought this much pulses?
67. hetro se ketro sak ke ay      After all how much vegetable  
ke koi khai nay səkno?      has been cooked that none is  
able to eat.
68. jī tī khai pəchi pətmē      What else can happen if you  
nə dukhe to byo thiye kui?      go on eating all sorts of things  
except stomach ache?
69. tū kətra git gane?      How many songs will you (m) sing?
70. i gai gai ne ketrak git      After all, how many songs can  
gona?      he sing?
71. toke ketrak phul khəpna?      How many flowers do you want?
72. tū ketrak chokra bhənyē?      How many students would you  
teach?
73. hetri mērey odhniyū ker      Who has brought so many half  
gini awyo?      sarees?
74. kēke kēda wēnənū ay i      Tell me who all have to go and  
mēkke cəw?      where?
75. Rama, tū kēke bolayti?      Rama, whom are you (f) calling?



76. ʔsĩ mĩrey winũ tĩda  
toje ʔcnũ ay? Do you want to come where all  
of us are going?
77. tĩwĩ kĩda winota? Where are you (pl) going?.
78. mĩrey kĩda winanta  
ĩnji toje kui pāncat? Why do you worry about where  
all are going?
79. jamnāgarjo raja her kĩda  
rāyto? Where does the king of Jamnagar  
live now?
80. je wat ʔsāke gāme i  
tĩwāke gāmej ɛro thoɾoj ay? How can it be so that you too  
should like what we like?
81. toja kĩtra ghər ʔin? How many houses do you have?
82. toke kĩtro khadhejo khāpno? How much food you want?
83. toke kĩtri roṭṭiyu pārsā? How many rotis should I serve  
you?
84. tũ hi sari kĩtreji gĩre? How much did you pay for this  
saree?
85. tũ kade bargam winne? When are you going out of  
station?
86. toke kade hi copri khāpni? When do you need this book?
87. tũ kade mĩnje ghāre ʔcniē? When will you (f) come to my  
house?
88. tũ kulay mĩkke marēti? Why are you (f) beating me?
89. toke uda kulay winnũ ay? Why do you want to go there?
90. toke kulay hi sari khāpeti? What do you need this saree  
for?
91. hi ker ay? Who is he?
92. toke kermarāi? Who beat you?

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|--|---|
| 93. toke kerī sarī khapni?               | What sort of saree do you need?                 |
| 94. tũ ūda kerī rite wēne?               | How will you go there?                          |
| 95. toke kero chal gamno?                | What kind of cotton saree do you like?          |
| 96. hi chokro kero ay?                   | How is this boy?                                |
| 97. hi chapa kera ay?                    | How are these newspapers?                       |
| 98. toje ghare ki chokri awi wty?        | Which girl has come to your house?              |
| 99. āu ki khursite byā?                  | On which chair should I sit?                    |
| 100. ki baiṛi toke khadhejo dānai?       | Which woman gave you food?                      |
| 101. tōwāke ki bās lagu pāni?            | Which bus will be available to you?             |
| 102. hi ghar kenjo ay?                   | Whose is this house?                            |
| 103. kēnji pensil tũ gēnniē?             | Whose pencil did you (f) take?                  |
| 104. toke kenji copri gāmni?             | Whose book did you like?                        |
| 105. tũ kenjo baynũ thoke?               | Whose door did you knock?                       |
| 106. tũ kī hīda awe?                     | Why did you (m) come have?                      |
| 107. toke in kī sarī dānai?              | Why did he give you a saree?                    |
| 108. hi chokro kī pāi wyo?               | How did the boy fall down?                      |
| 109. roj roj tũ kui mātthakuṭ karēto?    | Why do you argue every day?                     |
| 110. akho dī rām rām kāne to wācne kāde? | If you play the whole day, when will you study? |

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|--|--|
| 111. tũ s̃acce s̃acco co ke tũ<br>unke mare ay ke ña? | You tell me truly whether you<br>have beaten him or not? |
| 112. tũ m̃injo chal ki tanatan<br>k̃ar̃eto?            | Why do pull at my cotton sari?                           |
| 113. t̃w̃i k̃da r̃auta?                                | Where do you (pl) live?                                  |
| 114. tũ k̃da r̃̃ỹti?                                  | Where do you (f) live?                                   |
| 115. i k̃da r̃̃ỹti?                                   | Where does she live?                                     |
| 116. tũ kulay r̃̃ỹti?                                 | What for are you (f) crying?                             |
| 117. tũ m̃̃kke ki garyũ d̃eto?                         | Why do you (m) abuse me?                                 |
| 118. ker gay d̃oyto?                                   | Who milks the cow?                                       |
| 119. t̃w̃i k̃da houta?                                 | Where were you?  |
| 120. tũ kui c̃̃ỹti?                                   | What do you (f) say?                                     |
| 121. t̃w̃i kui c̃̃uta?                                 | What do you (pl) say?                                    |
| 122. t̃w̃i kui gauta?                                  | What are you (pl) singing?                               |
| 123. t̃w̃i kui piota?                                  | What are you (pl) drinking?                              |
| 124. tũ kui pĩ̃ti?                                    | What are you (f) drinking?                               |
| 125. tũ k̃̃tre w̃age w̃̃̃ne?                           | At what time will you (m) go?                            |
| 126. tũ k̃̃tre w̃age w̃̃̃̃̃?                           | At what time will you (f) go?                            |
| 127. t̃w̃i k̃da r̃̃̃a?                                 | Where will you (pl) stay?                                |
| 128. i k̃da r̃̃̃i?                                     | Where will she live?                                     |
| 129. i-loko k̃da r̃̃̃a?                                | Where will they live?                                    |
| 130. ̃̃̃i k̃da r̃̃̃̃̃̃i?                               | Where will we live?                                      |
| 131. t̃w̃i k̃̃tra rupiya d̃̃̃̃̃̃a?                     | How many rupees will you (pl)<br>give?                   |

- |  |   |
|--|---|
| 132. ǎu toke gǎmǎti?                           | Do you like me (f)?   |
| 133. kui tǔ hi wat janǎti?                     | Do you (f) know this saying?                                  |
| 134. ǎu kui kyo?                               | What did I do?  |
| 135. tǔ kui kye we?                            | What did you (m) do?  |
| 136. tǎwǐ kui kya wa?                          | What did you (pl) do?   |
| 137. i kui kǎi hǔi?                            | What she must have done?                                      |
| 138. tni kui kǎu hǔ?                           | What he (resp) must have done?                                |
| 139. ǎu ketre wǎge ǎcǎ?                        | When shall I come?  |
| 140. ǎsǐ ketre wǎge ǎcǔ?                       | When shall we come?   |
| 141. i ketre wǎge ǎce?                         | When shall he come?   |
| 142. i-loko ketre wǎge ǎcǎn?                   | When shall they come?   |
| 143. ǎu ktǎda byǎ?                             | Where shall I sit?  |
| 144. ǎsǐ ktǎda byǔ?                            | Where shall we sit?   |
| 145. tǔ ktǎda be?                              | Where shall you sit?  |
| 146. tǎwǐ ktǎda byo?                           | Where shall you (pl) sit?                                     |
| 147. i ktǎda be?                               | Where shall he/she sit?                                       |
| 148. i-loko ktǎda ben?                         | Where shall they sit?   |
| 149. tǎwǐ kǎde awya?                           | When did you (pl) come?                                       |
| 150. tǔ kǎde awǎ?                              | When did you (m) come?  |
| 151. kui, kal ratjo toje ghǎre<br>cor awya wa? | Is it that thieves had come to<br>your house yesterday night? |
| 152. kui, tǔ kal mǎnje ghǎre<br>ǎcne?          | Will you come to my house<br>tomorrow?                        |
| 153. tǔ kui khane?                             | What will you (m) eat?  |

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|---|---|
| 154. tũ khane?                                  | Will you (m) eat?                           |
| 155. hi copri kēke dīni ay?                     | To whom is this book to be given?           |
| 156. mēnji copri kēke dīni ay?                  | To whom is my book to be given?             |
| 157. kēke kēke ghare i-logoke<br>teri wāna dīn? | To whose houses are they to be taken?       |
| 158. hi sari keri rite bhayni<br>ay?            | How is this saree to be embroidered?        |
| 159. keri rite wānethi ghar<br>jaldi dāno?      | By which road can one reach the house soon? |
| 160. tũ keri rite ambo khayto?                  | How do you (m) eat mango?                   |
| 161. toje ghare ker awyo wo?                    | Who had come to your house?                 |

## QUESTION - ANSWER TYPE SENTENCES

1. tũ kui kārēti?  
rəsoi kārāti  
(āu rəsoi kārāti)  
What are you (f) doing?  
Preparing food  
(I am preparing food)
2. tũ kal ketre wəge mənje  
ghəre əniē?  
car wəge  
(āu kal car wəge toje  
ghəre əcā)  
At what time tomorrow will  
you (f) come to my house?  
At four o'clock.  
(I will come to your house at  
four o'clock).
3. tũ ki gəddimē dilli wənniē?  
buporji diləksmē  
(āu kal car wəge diləksmē  
dilli wənnos)  
By which train are you (f)  
going to Delhi?  
By Deluxe.  
I am going to Delhi by Deluxe  
at four o'clock tomorrow.
4. gəikal ratjo tēwi  
kēda wya wa?  
bəjarmē (or) kakaje ghəre  
(gəikal ratjo əsī kakaje  
ghəre wya wāsi)  
Where had you (pl) been yester-  
day night?  
To the bazaar (or) To uncle's  
house (We had gone to uncle's  
house yesterday night).
5. tu kui wācēti?  
nəwnit sewəkji 'suswat'  
(āu nəwnit sewəkji 'suswat'  
wācāti)  
What are you reading?  
'Suswat' by Navnit Sevak.  
(I am reading 'Suswat' by  
Navnit Sevak).
6. tũ rediyemē chelli ki  
warta dēne?  
'urmino spəndən' or 'ənjəna'  
What was the last talk you  
gave on the radio?  
"Urmino Spandan" or "Anjana".
7. tũ chelle kyo sinema naryo?  
'əbhiman' (or) 'ənubhəv'  
What was the film you saw last?  
"Abhiman" (or) "Anubhav".



## CONVERSATIONS

## 1 : Two Father-in-laws

ram - putərjo pe i.e. nōjo soro

Ram - Son's father i.e. daughter-in-law's  
father-in-law

jeram - nōjo pe i.e. putərjo soro

Jeram - daughter-in-law's i.e. son's father-in-law  
father

jeram : əco, əco wewəi əj to

Jeram : come in, come in, son's father to-day

səwarje pormē əsājo əngnū

morning- early-in our courtyard  
of

pawən kyā .

pure made

ram : ha , wewəi je gopal , əj

Ram : yes, Son's father- hail! Gopal, to-day  
in-law, (Greetings)

to mtkke thyo ke səwarjo

me-to felt that morning-of

wewəike      m̄tli      əcā̃ .      əj      diwali  
 son's father- having      shall      To-day      Diwali  
 in-law-to      met      come

ay      se      pəge      ləgelay      pən      əcnũ  
 is      so      feet at      fall-for      also      to come

to      hoj̄ .  
 had

jeram :      əj      hənə      t̄wĩ      wəde  
 Jeram :      To-      now that      you      great  
    day

diyē̃ əsāje      ghəre      awya  
 day-in      our      house-to      come

əyyo      se      j̄tm̄inej      w̄tnja .  
 have      so      lunch-after      go

khəri      rite to      əsāje      t̄w̄ake  
 actually      we      your to

pəge      ləgelay      əcnũ      khəpe  
 feet-at      bow-for      come      should have

tenji      bədle      t̄w̄ij̄      əsājo      əngnũ  
 that-of      instead      you      our      courtyard

pəwitar kyã.  
pure made

ram : na na, wewəi, hənə ãu  
Ram : no no, son's father- now I  
in-law

wɪnnəs.  
will go

jeram : bhəle, tədə əcja, əsãji  
Jeram : o k! then do come again our

wewanke diwalija .je gopal  
son's mother-in- Diwali-of Hait! Gopal  
law-to

cəja əne hĩj kok dī  
tell and like this some day

dəsən dīnã wɪnja.  
appearance to give do come

1: Two Father-in-laws

Ram : Son's father  
Jeram : Son's father-in-law

Jeram : come in, come in, Ram, you have visited ~~our~~ us  
early in the morning, to-day.

Ram : Yes, Jeram, to-day, I felt like coming to see you  
in the morning. And to-day, being Diwali, I had  
to come and pay you my respects.

Jeram : Now that you have come to our house on this  
auspicious day, you should have lunch with us.  
In fact, we should have come to your house to pay  
our respects, but instead, you have paid us a visit.

Ram : No no, let me leave.

Jeram : O.K ! then do come again. Convey our Diwali  
greetings to your wife do come again.

## 2: Two Friends

b̥t dostar : ram əne k̥sandas

Two friends: Ram and Kisandas

K̥sandas - əre rambhai, ghərme əin

Kisandas oh! Rambhai, house-in (you) are

ke nə?

or not?

ram - əco, əco ḳṣandas. ḳĩ  
 Ram come in, come in, Kisandas how  
 əyyo? məjamẽ to əyyo ne?  
 you are? in good spirit are isn't so?  
 chokra - chəiya ṃṭrey ḳĩ əin?  
 children all how are?  
 əṣāji bhabhija mijaj ḳĩ ay?  
 our sister-in- mood how is?  
 law's  
 ḳṣandas - əre bhai, ṃtnje ghərmẽ to  
 Kisandas - oh! brother, my house-in  
 ṃṭrey məjamẽ əin pən ṭāwāja  
 all alright are but your  
 balgopal ṃṭrey ḳĩ əin? ṭāwāji  
 kids all how are ? your  
 ṃāji ṭəbiyət ḳĩ ay?  
 mother's health how is?  
 ram - ḥəne, gḥəno saro ay.  
 Ram - how, all well .is

kisāndas - hālo,      tade      āu      wānnos  
 Kisāndas - well,      then,      I      will go

tāwāke      phursat      hoy      tade  
 you-to      leisure      (if) have      then

bhabhike      tedine      hākro      dē  
 sister-in-      bringing      one      day  
 law-to

asa      jēda      āco .  
 our      place      come

ram - bhāle,      jārur      ācnaśī      tāwīe  
 Ram - o.k.,      sure      we-will-      you-too  
    come

kokwar      ācna      rājo .  
 sometimes      keep      coming

kisāndas - hālo,      tade      ācja .  
 Kisāndas      well,      then      do come

## 2: Two Friends

Ram      and      Kisāndas

Kisāndas : oh! Rambhai, are you in?



Ram : Come in, come in, Kisandas, how are you?  
Are you all fine? How are your children? How  
is your wife doing?

Kisandas : Well, brother, all are fine at my place. How  
are your kids? How is your mother's health?

Ram : now, she is better.

Kisandas : o.k.! then let me leave. If you find time, do  
come to our house with your wife.

Ram : Sure, we'll come. You too, keep on coming  
sometimes.

Kisandas : Well, then, do come.

### 3: Two Mother-in-laws

dhiji	sas	monghibai
daughter's	mother-in-	Monghibai
	law	
dhiji	mā	hirābai
daughter's	mother	Hirabai

monghibai - e wewan, ghərmě əyyo

Monghibai - o! daughter's house-in are (you)  
mother,

ke nə?

or not?

hirābai - je si kəsən wewan, əco

Hirabai - Hail! Lord Krishna! daughter's come in  
mother-in-law

əco, əj to əsāja bhag  
come in, to-day our fortune

səwarje pormě ughri wyane!  
morning-of early-in opened has

kui? ghərmě m̃rey kī əin?  
what? house-in all how are?

monghibai - ha, wewan, həwelime dəsən

Monghibai - Yes, daughter's temple-in visit  
mother,

w̃ni w̃tys et̃le thyo ke law  
gone had so I felt that let

ghəṇay	dīthi	wewanke	dītha
many	days	daughter's	seen
		mother-to	.

nəin	se	jātrak	ḍoko-
have not	so	a little	face

paini	wānā.
show	come back

hirābai	- wewan,	awya	ayyo	to
Hirabai	- daughter's	come	you-have	then
	mother-in-law			

həne	herəj	thakorji ke
now	here itself	God-to

rajbhog	awya	əin	se	pārsad
God's royal	come	have	so	sacred food
• feast				

gṭnine	wānja.	ghəre	mṭrey
having taken	go	home-at	all

məjamē	əinne?
alright	are- isn't so?

monghibai-	na,	wewan,	tāwāji	dhi
Monghibai-	no,	daughter's	your	daughter
		mother,		.

uda	waṭ naini	wṭni .
there	waiting	will be

hirābai-	to	jṭrak	ca -kaphi	ke
Hirabai-	then	a little	tea-coffee	or

dudh	je	phave	i	gṭno
milk	whatever	suits	that	(you) take

pən	tāwī	wewāiwela
but	you	daughter's in-laws

ə sāje	əngnethi	khali	nə
our	courtyard-	without	not
	from	anything	

wṭnna	khəpa .
go	should

monghibai-	bhəle	wewan,	təde	həne
Monghibai-	o.k.!	daughter's	then,	now
		mother,	.	

m̃k̃k̃e      r̃aja      d̃iyo .  
 me-to      leave      (you) give

hirābai-      je si k̃as̃an,      wewan,      w̃tri  
 Hirabai-      Hail! to Lord      daughter's      again  
                  Krishna (greeting)      mother-in-law

h̃i      kokd̃i      əs̃ake      yad  
 like this      someday      us-to      remember

k̃aja .  
 do

### 3: Two Mother-in-laws

Monghibai:      daughter's mother-in-law

Hirabai :      daughter's mother

Monghibai:      Hirabai, are you in the house?

Hirabai :      Come in, come in      Monghibai,  
                  It seems, today, fortune has favoured us in the  
                  early morning.      How is everyone at home?

Monghibai: Yes, Hirabai, I had been to the temple. And as I have not seen you since many days, I felt that I should drop in for a while.

Hirabai : Monghibai, now that, you have come do take the oblations of God's feast that we have just received from the temple. How is everyone at home?

Monghibai: No Hirabai, your daughter must be waiting for me.

Hirabai : Then, take some tea, coffee or milk - whichever you like. But being our in-law you should not go without having anything from our house.

Monghibai: O.K.! Hirabai, give me leave now.

Hirabai : Well, then Monghibai, do remember us someday again.

#### 4: Two Friends

bz	benpəniyũ - hirā	ne	rəma
Two	girlfriends- Hira	and	Rama



hirã - aw aw r̥ma, əj to kĩ

Hira - come, come, Rama, today how

tũ bhuli-piyẽ  
you forgot (the way)?

r ma - ha hirã, tũ nə əce et̥le

Rama - yes Hira, you not come so

m̥nje to əcnuj khəpe ne?  
me come should, isn't so?

kĩ əin m̥rey chokrãu? m̥njo  
How are all children? my

jiw toje chokrẽumẽ ləgi ryo  
mind your children-in attached

wo et̥le m̥ narelay  
was so faces seeing- for

awi əyyã.  
come (I) have

hirā - se bhāle awiyē . toja chokrāu  
 Hira - so nice you-came your children  
  
 kī ʔin? m̄nja b̄newi  
 how are? my brother-in-law  
  
to m̄jame ʔin ne?  
 alright are, isn't so?

r ma - ha hirā, i toke b̄uj  
 Rama - Yes Hira, he you-to very much  
  
 yad k̄nta kok dī aw  
 remember does Some day come

to kh̄ri?  
 at least?

hirā - bhāle, ʔau j̄arur h̄kro dī  
 Hira - O.K.! I surely one day

ʔcnis.  
 will come

r ma - ha, ʔne nar, j̄eniyā ʔce ne  
 Rama - Yes; And look, whenever you-come

	teniyã	jṭmejo	udaj	rakhəj.
	then	meal-of	there	keep
	həlo,	təde,	həne	āu wṭnāti.
	well,	then,	now	I am going
hirã	-	bhəle	rəma,	əcəj ho <del>me</del> ane
Hira	-	well,	Rama	come again, o.k.! and
	mṭnje	banewite	mṭnji	yad
	my	brother-in-	my	remembrance
		law-to		
	cəj.	nəṇdhe	babake	mṭnji
	tell	small	boy-to	my
	bədle	rəmadəj.		
	instead-of	fondle		

## 4: Two Girl-friends

Hira and Rama

Hira : Come Rama, How come, you came here to-day?

Rama : Yes Hira, if you don't come, I have to come,  
isn't it so?  
How are the children? I am very much attached  
to your children so I have come to see them.

Hira : So, do come. How are your children?  
How is my brother-in-law?

Rama : Oh yes, Hira, he remembers you very much. Do  
come sometimes.

Hira : O.K.! One day, I'll surely come.

Rama : Yes and look, whenever you come, have food with  
us. Well, then, I am going.

#### 5: Two Sisters

bḥ bhenyũ - winã ðne radha  
Two sisters- Weena and Radha

winã - ðre, radha, ðj barabar  
Weena - Oh! Radha, to-day exactly

sənjya      tane      kī      awiyē?  
 evening      time      how      you-came?

radha      -      ha      winā,      khəbər      pi      ke      toji  
 Radha      -      yes      Weena,      news was received that your

səs      ke      thik      nay  
 mother-in-law-to      well      is not

etle      narelay      awi      əyyā .      hane  
 so      seeing-      come      I-have      Now  
                  for

kī      ay?  
 how      is (she)?

winā      -      hane      to      ghəno      saro      ay  
 Weena      -      now,      much      well      is

pən      jəde      hən      mandgimēthi  
 but      when      this      sickness-from

uthən      təde      sacco .  
 recover      then      true

radha	-	ĩ	niras	nə	thije	bhen
Radha	-	Like	disappointed	not	be	sister
		this				.
		sərir	ay,	raj	nə	əce
(After all		body	is,	kingdom	not	if -come
this)						
		pən	rog	to	əce.	temē
		but	disease	does	come	that-in
		wtri	wədi	umərjo		maru
		again	old	age-of		people
		ĩj	həlyə	kəre.		ghərme
		Like this	going	keep on		house-in
		betha	hon	<u>ne</u>	toye	kəmja
		sitting	are	then too,		use-of
		maru	əin.	həl	təde,	həne
		people	are	well	then	now
		āu	wānāti.			
		I	am going.			



winã	-	bhale	wāri	kokwar	acni
Weena	-	O.K.!	again	sometimes	coming

rāj.	toji	sas ke
keep	your	mother-in-law-to

mānja	pāgelāgān	cāj.
my	bowing-at- feet	say

hō!

O.K.!

### 5: Two Sisters

Weena and Radha

Weena : Oh, Radha, how come, to-day you have come  
in the evening?

Radha : Yes, Weena, I came to know that your mother-in-  
law is not well, so I have come to see her.  
How is she now?

Weena : Now, she is better than before but we'll have relief only if she gets cured completely from this sickness.

Radha : Don't get disappointed, my sister, with body, diseases are but natural, on top of that, she is an old lady. So it has to be like this. But even if they sit at home, they are useful. Well, then, I am going.

Weena : O.K.! Do come again. Convey my regards to your mother-in-law.

#### 6: Wəḍhamṇi - 'Greetings'

bʌ pəɾosi - panna əne menā

Two neighbours - Panna and Mena

panna - wəḍhamṇi menābhen wəḍhamṇi

Panna - Congratulation Menabeḥn congratulation

ḍaḍimāke wəḍhaje . ki əin  
grandmother-in-law-to Greetings How are

babo            ne            ṭn̄ji            mā̃ ?  
 baby-boy      and            his      m      mother

menā            -    wadhaje    thakarje    ghare  
 Mena           -    Greetings   God-of    house-to

pānnabhen,    t̄wā̃            jere  
 Pannabehn,    your            like

wāisnāwje      as̄erwade            əj  
 Vaisnavas-of   good wishes    to-day  
                                  due to

m̄tn̄jo            c̄andu            tri      w̄erasjo  
 my              Chandu            thirty    years-of

thyo            t̄ade    ṭn̄je    ghare    balkrishna -  
 became        then    his    house    baby  
    in

lalja            p̄agla            thya    āne    boy  
 boy-of        fort-steps      happened    and    both

an̄andm̄ē    sin.

happy        are  
 mood-in

pānna - bhen, saccā asarwad to  
 Panna - sister, real blessings

toje danpunja āne toji  
 your charity-of and your

sewaja nāitar kēke  
 service to otherwise whom-to  
 God-of

asa wṭy ke tojo candu  
 hope had that your Chandu

pārdesthi ācne āne hṭḍa  
 foreign from will come and here

tū potrejo mō narniyē .  
 you grand-son's face you will see

hākṛo sawaser pera  
 one one & quarter ser sweets

mṭnje srinathjibawa -ke  
 my God -to

dhəraidiḍj .

do - offer



menā - bhāle, bhāle pānnabhen

Mena - O.K.! O.K.! Pennabehn

sinathjibawo to hajra-hajur  
God omni-present

ay . kalāj dhəri ænis .  
is tomorrow offer will-come

pən tū bablejo mō  
but you baby-boy's face

narelay kade æcniyē?  
see-for when will come?

pənna - ænis, ænis, mō narelay  
Panna - I'll come, I'll come, face see-for

kīyā thəliphuli thodij  
how empty-handed like-this

æcnis? kik jogwəi kənis  
will come? some arrangement will do

pəchi ænis .  
then will come .

## 6: Two Neighbours

Panna and Mena

Panna : Congratulations, Menabehn, for becoming grandmother. How are the babyboy and the mother?

Mena : It is only due to the grace of God, Pannabehn, and due to the good wishes from Vaishnava's like you that today, my son Chandu, at the age of thirty has got a baby-boy. The mother and the child are O.K.!

Panna : Well, the good wishes are really due to your own charitable nature and your service to God. Otherwise who knew that your Chandu will come from abroad and you will have an opportunity to see your Grandson. Offer one quarter seer of sweets to God.

Mena : O.K.! Pannabehn, God is omni-present. I'll offer tomorrow only. But when will you come to see the baby-boy.



Panna - I'll surely come. How can I come without  
a present to see him. I will come after  
getting something for him.

### 7: Two Girl Friends

bā benpāniyū - māda āne mirā

Two girlfriends - Manda and Meera

māda - je si krāsna

Manda - Hail to Lord Krishna (Greetings).

Mirā - je si krāsna  
Meera - Hail to Lord Sri Krishna.

māda - mirā, hi kui gajab

Manda - Meera this what calamity

thi wyo bhen? kui thyo wo  
happened sister? what happen did

toje babeke? ~au to sunine  
your son-to I having  
heard

se - khai wtys ocintejo  
so - surprised was suddenly-of

hi            bənaw            kī            bəni    wyo?  
 this          incident        how          happened?

mirā        -    kī    ya   nə   bhen,            ʔnji    satheji

Meera      -    nothing    sister,            his        with-of

əsāji        lenḁen            khutī,        byo        kui?  
               dealings        finished,    else        what

bṭ            dī                jṭrak        taw        awyo  
 two          days            a little     fever     come

ne            trije            dī        to        jṭrak  
 and          third          day            a little

wədhare    thyo.            te        me        dok  
 more        happened        that    in        neck

ḁhali        ḁṭnāi            ʔne        əsāji  
 dropped    has                and        our

wṭcmēthi    khṭlno            bolno  
 middle-        laughing-talking  
 from

həlyo wyo .

gone away

manda - bhen, i to phul wo . tnke

Manda - sister, he flower was him

kurmane kttri war ləge?

wither how much time takes?

baki bhəgwanke gəmyo

or else God - to liked

se səcco . nəwwanũ upay

that right Ninetynine remedies

to pan kəje pən somō

we do but hundredth

upay to tnje həthmē ay .

remedy His hands-in is

tutiji butti ktday suni nay .

broken mending ever heard not

bhen hane mare pachəl

sister now dead person after

māray      n̄i .      je      bhawe      i  
die      cannot      whatever      that

bṭ      koliya      gale      utarej  
two      mouthfuls      throat-in      gulped.

chutko .      uṭh ,      ubhi      thi ,  
down      Get up      stand      up

ane      hi      bya      chakrāu      ain  
and      this      other      children      are

ṭnji      samū      nar ,      ṭni je  
them      at      look      their

pe      samū      nar ,      bhen .  
father      at      look      sister

je      si      kṛasna  
Hail!      Krishna (Greetings)

## 7: Two Girlfriends

Manda and Meera

Manda : Jai - sri- Krishna

Meera : Jai- sri- Krishna

Manda : Meera, what a calamity has befallen you, sister?  
What happened to your son? I was very much  
surprised to hear this. How it happened so  
suddenly?

Meera : Nothing, sister. Our relation with him is  
broken. What else? He had fever for two days  
and on the third day, it worsened, and he died.  
He has gone away from our midst.

Manda : Sister, he was like a flower so how much time  
it takes in withering away. It happened as  
God had proposed. We may have ninety<sup>n</sup>ine  
remedies in our hands but the hundredth is in  
God's hand. Broken things cannot be mended.  
But sister, you cannot die after him. You have  
to gulp down whatever you feel like. Get up  
and look after the other children and their  
father. Jai Sri Krishna.

## TEXTS

## 1. 'jənmastəmi'

'Janmastami'

jənmastəmi <sup>1</sup>		etle	sravən <sup>2</sup>		
Birth-eighth-day		means	Shravana month		
wəd	athəm.	i	pəwitrə		
dark fortnight	eighth-day	This	auspicious		
dī	dīya	srikrəsne	bhəgwanjo		
day	day-in	Lord Krishna	God - of		
jənəm	thyo wo.	krəsneje	pejo		
birth	happened had	Krishna-of	father-of		
nam	wasudew	əne	mājo	nam	
name	Wasudev	and	mother-of	name	
dewki	wo .	dewki	məthurāje	raja	
Dewki	was	Dewki	Mathura-of	king	
kənsji	bhen	thini	wiy.	kənske	
Kans-of	sister	happened	to be	Kans-to	
cəymē	awyo	wo	ke	dewkijo	athmo
told	been	had	that	Dewki-of	eightr





chokro tojo ghatak thino. etle in  
son your killer will be so he

dewkije mirey chokreuke mari wijejo  
Dewki-of all sons-to killing-of

nikki - kay one wasudew - dewki -ke  
decided and Wasudev - Dewki -to

jelmẽ puray. dewki ke set putar  
prison-in put Dewki-to seven sons

thya. in mireyke kans mari - wijay.  
had Those all - to Kans killed

athmi wakhat bhagwanji prerna thi  
Eighth time God - of inspiration - by

wasudew krasneke nand jeda gokul-me  
Wasudev Krishna - to Nand place Gokul-in

rakhi - awya one nandji chokrike  
left and Nand-of daughter-to

gini-awya. jero kans hin chokrike  
brought Just as Kans this girl -to

marelay            wyo        ke        chokri        wijrijo  
killing-for        went        that    girl        lightning-of

rup                ginine        akas mē        udi        wi.        i  
form                having        sky-in        flew        away        she  
                    taken

cāni-wi        ke        tojo        weri        gokulmē  
told            that        your        enemy        Gokul-in

jānmi        cukyo        ay .        wado - thine        krāsna  
(already) born        is        after growing up        Krishna

bhəgwan        kāske        marāũ        ane        mēthurā ke  
God            Kans -to        killed        and        Mathura -to

kāsje        trasmēthi        chorāũ  
Kans -of        harassment-in-from        freed

gokulmē        raja        jēda        ghāne  
Gokul-in        king        place        many

wərse        putərjo        jānam        thyo .        etle  
years-after    son-of        birth        happened        so

mērey        khubəj        tanmē        əci wīnānta  
all            verymuch        good mood-in        come

əne        utsəw        mənɟəynta .        hɪn        ɖike  
and        festival        celebrates        this        day-to

wəisnəw        ɟənəm        athəm        cənta .        krəsɳ jo  
Vaishnavas        birth        eight-day        call        Krishna -of

ɟənəm        wəisnəwɟi        həwelimē        khub  
birthday        Vaishnavas-of        temple-in        very

dhamdhum-thi        uɟwayto .        uɖa        ɟənəmɟi  
pomp & show-with        is celebrated        There        birth-of

lila -        kərəmē - əoeti        ɟē        ke        dhəɖhilila<sup>3</sup>  
story        enacted        which        to        Dhadhilila

cəwayti .        bhəɟən        əne        dhun  
is-called        Devotional sons        and        group prayers

thinta .        mukhyaji        nənd - ɟəsoda        thine  
take place        Priests        Nand - Jasoda        becoming-by

bhəɟwanke        painē mē        ɟuləinta        əne  
God -to        cradle-into        rock        and

halera        ganta .  
lullabys        sing

krəsɳəje        ɟiwan mē thi        paɳje .  
Krishna-of        life-in-from        us

bodh            gñejo        ay        ke        ñni        jera  
 lesson        to take    is        that    him        like  
  
 nidar        əne        sahsik        bano .    nandhpənmē  
 brave        and        adventurous    be        childhood-in  
  
 khub        məstikhor    chokro        wədo    - thine  
 very        mischievous    boy        after growing up  
  
 kero        məhan        maru        bəni        səketō  
 how        great        man        become    could  
  
 i        ñnije        jiwənmēthi    pañke        jañelay  
 this        his        life-in-from    us-to        to know  
  
 mtleto .  
 (one)gets

1. jənmastami: Lord Krishna was born on the eighth day of the dark fortnight of Shravana i.e. Tenth month of the Bhatia Calender year.

Jənmə : birth + əstami : Eighth day

2. Sravən : Shravana is the tenth month of Bhatia Calender year.

3. dhadhilila: Dhadhilila is the name of the celebrations done in the Bhatia temple i.e. haweli. The whole story

of Krishna's birth is enacted in full enthusiasm.

### Janmastami

Janmastami falls on the eighth day of the dark fortnight of the month Shravana. Lord Krishna was born on that auspicious day. His father's name was Wasudev and his mother's name was Dewki. Dewki was the sister of Kans, the king of Mathura. Kans was told that the eighth child of Dewki will be his killer. So, Kans decided to kill all the children of Dewki and imprisoned Dewki and Wasudev. Dewki had seven sons in the jail and all of them were killed by Kans. When Dewki gave birth to the eighth son i.e. Lord Krishna, due to God's inspiration, Wasudev left Krishna at Nand's house in Gokul and brought back his daughter. When Kans tried to kill the girl, she flew away in the sky in the form of lightning announcing that his enemy is already born in Gokul. Later on, Lord Krishna killed Kans and released Mathura from the tyranny of Kans.

As Nand, the king of Gokul, had a son after several years, all the people were thrilled with joy and celebrated

his birthday. Vaishnavas call this day as 'janam atham'. Even now, Krishna's birth day is celebrated with pomp and show in Vaishnav temples. The scenes of Krishna's birth are enacted and it is known as 'Dhadhilila'. People sing devotional songs and group prayers. The priest and his wife become Nand and Yasoda and sing lullabies by swinging Krishna's idol in the cradle.

We have to learn a lesson from the life of Krishna that everyone should become brave and adventurous like him. We come to know from Krishna's life -story that how a very mischievous boy becomes a very great man.



2. 'diwaso'<sup>1</sup>

## 'Diwaso'

	əsĩ	ghana	tewar	parũta	
	we	many	festivals	observe	
jera ke		diwali <sup>2</sup>	däsera <sup>3</sup>	sankrant <sup>4</sup>	
suchas		Diwali	Dassera	Sankranti	
jənmastəmi <sup>5</sup>	əne		holi <sup>6</sup>	pən	əsājo
Janmastami	and		Holi	But	our
khas		tewar	ay	diwaso .	diwaso
main f		festival	is	Diwaso	Diwaso
phakte		pəineli	bairiyũjoje	tewar	ay .
only		married	women-of	festival	is
i	əsad <sup>7</sup>	wəd	umas	diya	
It	Asad	dark-fortnight	no moon	day-on	
əceto .		teniyā	bairiyũ	səwarjo	
comes		That-in	ladies	morning-in	
weli	uṭhantiyũ .	akha	di	ne	əakhi
early	get up	whole	day	and	whole

rat	jagəntiyũ .	chek	sənj-jo	
night	keep awake	late	evening-in	
mɪttɪja	putla	honta	ɪnɟi	puja .
day-of	statues a	are	their	worship
kəntiyũ	təde	khub	dagina	
do	That time-at	many	ornaments	
perəntiyũ,	həthmẽ	mendi <sup>8</sup>	rəkhəntiyũ,	
wear	hands-on	henna	apply	
məttthemẽ	weni <sup>9</sup>	əthwa	phul	pən
head-on	weni	or	flower	also
wɪjəntiyũ	puja kəre	pəchi	phəral <sup>10</sup>	
keep	worshipping	after	food (suitable for fasting)	
khəntiyũ .	i	phəral	ohokrije	maitrẽthi
eat	This	food (suitable for fasting)	girl's	parent's home from
moklaymẽ -	əceto .	diwaso	i	bhawnathi
is	being sent	Diwaso	this	intention-with
kəremẽ -	əceto	ke	diwaso	kərewari
is	being done	that	Diwaso	doer

bairi <sub>j</sub> e	wərjō	ayus	khub	lāmbo
woman's	husband's	life	very	long
thiye.	ketri	ūci	bhawnathi	hi
becomes	what	a noble	intention- with	this
tewar	ujwaymē	aceto!	ratjo	mirey
festival	is-being	celebrated	Night-at	all
nūyū		bhegi thine		jagantiyū
daughter's-in-laws		getting together		keep awake
tāde	ajubajumē	rāni	potējeri	
that time-at	near by	living	themselves-like	
bairiyē	sathe	mīrāntiyū	ane	
women	together	meet	and	
hi	bane	hākṛe-beke	olkhāntiyū.	
this	pretext- with	each other-to	come to know	
sāsji	gerajri-je	lidhe	mirey	
Mother-in-laws-of	absence-of	due to	all	
ke	puri	swatāntrata	mīletī	
to	full	freedom	is available	

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1. diwaso: It is one of <sup>the</sup> festivals in which a newly married woman keeps fast for a day and keeps awake for two days and one night, with a belief that this will secure for her husband a long prosperous life.
2. diwali: Diwali is celebrated on the last day of the Bhatia calender year.
3. dāsera: Dassera is a festival to celebrate Ram's victory over Ravana.
4. sənkrant: It falls on 14th of January to celebrate winter solstice.
5. jənmastəmi: It is the celebration of Lord Krishna's birthday on the eighth day of the dark fortnight of Shravana 10th month of Bhatia calender year.
6. holi: It is the festival celebrated to mark the arrival of Spring season.
7. əsad: It is the 9th month of Bhatia calendar year.
8. mendi: Some green leaves are ground and then applied on hands with beautiful designs at the time of marriage and festivals. After rubbing, it leaves dark red colour and remains for almost a month.

9. weni: Flowers knitted with a thread to make a long garland - like hair-dress to decorate a braid.
10. pharal: Some varieties of food e.g. milk and milk products, root vegetables and fruits permitted to be eaten on fasting days.

#### Diwaso

We observe many festivals in a year such as Diwali, Dassera, Sanskrant, Janmastami, and Holi. But Diwaso is our special festival. This festival is observed only by the married women. It falls on the new-moon day of the month of Ashadha.

On that day, women folk wake up early in the morning, keep awake for the whole day and the whole night. Late in the evening they worship clay idols. At that time, they wear many ornaments, make mehndi designs on the hands and wear flowers individually or woven together <sup>in</sup> their hair. After worshipping the idols, they eat food permitted on fasting days (non-cereal). Mostly, this food is sent to them by their parents.

The idea behind observing Diwaso is to pray God for a long, prosperous life for her husband. What a great ideal lies behind the observance of this festival.

At night, all newly married women observing Diwaso get together and keep awake for the whole night. They get an opportunity to meet women of their own age and to know them. They relish the freedom they get due to the absence of their mother-in-laws.

### 3. 'sãjo jiwən'

'Our life'

	bhatiyeji	natja	amuk	rit-riwaj
	Bhatias - of	caste-of	certain	customs
khubəj	wicitrə	jatja	honta .	asājemē
very	strange	kind-of	are	us -in
khas	to	mtrey	bhegaj	rənta .
generally	all	jointly	stay	one
ghərmē	car	bhaiyū	honta	to
house-in	four	brothers	(if) are	• then
				all



pəɪnɪne	sathɛj	rənta .	bhatɪyeji
marriage-after	together	stay	Bhatias-of
natmẽ	ləgbhəg <u>to</u>	mɪrey	pəɪsadar      əne .
caste-in	mostly	all	rich      and
ghərje	dhəndhewara	honta	eṭle      bhaidə
family	businessmen	are	so      men
mɪrey	dhəndhemẽ	bhega	honta .      əsāji
all	business-in	together	are      Our
bairiyũ	pən	khubəj	səhənsil      əne
women	also	very	tolerant      and
rupariyũ	hontiyũ .	iloko	wədhare - kərine
beautiful	are	they	generally
hire-motijaj		dagina	perəntiyũ .
diamonds - pearls-of		ornaments	wear
ɪni	pase	sonũ	pən      ghənu      hoyto .
Them	with	gold	also      much      is
pən	wyā	ṭane	khas      hire-motijaj
But	marriage	time-at	mainly      diamonds-pearls-of
dagina	perəntiyũ .	bairiyũ	khas <u>to</u> .
ornaments	wear	women	• mostly

həthmē	bəŋgri,	nəkmē	siri	əne
hands-in	bangles,	nose-in	nose-ring	and
kənmē	thoriya	perantiyũ .		bhatianiya
ear -in	ear-rings	wear		Bhatia-woman-of
wal	pən	khubəj	lamba	honta .
hair	too	very	long	are
				very
rupari	bairi	əne	pachi	sara
beautiful	woman	and	on that	nice
kapra	əne	gheyṇā	pereli	hay
clothes	and	ornaments	worn	(if) have
				then
keri	apsara	jeri	lage?	gharmē
how	Apsara	like I	looks?	House-in
hakri	wadi	dosi	hoyti .	mitreyje
one	elderly	old-	is	All-of
		woman		
chokréuke	sācweti .	bhaira	jəbbho	
children-to	take care	men	long-coat	
dhotiyə	əne	matthe-te	səphed	topi
dhoti	and	head-on	white	cap

peranta .	bairiyũ	ghaghro	coli	
wear	women	petti-coat	sari-blouse	
ane	matthe	chal	perantiyũ .	nũ
and	over(it)	cotton-sari	wear	Daughter-in-law
hoyti	to	i	sore	athwa
(if) is	then	she	father-in-law	or
jethji		laj	kadhethi .	koi
elder	brother-in-law-of	veil	pulls	one
na	hoy	to	matthete	odheti .
no	(if)is	then	head-on	covers
				widow
bairi	saphedaj	kəpra	pereti .	
woman	white-only	clothes	wears	

## 2. 'Our life'

Certain practices and customs of Bhatia community are very unique. People stay in a joint family. If there are four brothers in the family, they all stay together even after their marriages.

Generally, members of the Bhatia community are rich and have their own business. Hence, males do the business jointly. Our women are very forbearing and beautiful. They mostly prefer to wear ornaments made of diamonds and pearls. They have lots of gold too. But at the time of marriage, they generally wear ornaments made of diamonds and pearls. Women wear bangles in their hands, nose-ring on the nose and ear-rings in their ears. Bhatia women have long hairs. The very beautiful woman with fine dresses and ornaments looks like an apsara (a heavenly nymph). The elderly woman of the family looks after all the children.

Men wear white long-coats, white dhoti and white cap. Women wear petticoats, blouses and cotton sari. Daughter-in-laws have to keep veils to respect father-in-laws and elder brothers in-laws. Even if, there is no one around, she covers her head. Widows wear only white clothes.

## 4. 'holi'

## 'Holi'

	holi	wəsənt	rutuji	səruatmẽ
	Holi	spring	season-of	beginning-in
əceti.	sravan	sud		punəm
comes	Shravana	bright-fortnight		full-moon-day
eṭle	holi.	khəri rite	to	holi
means	Holi	Actually		Holi
juwan	wəragjo	utsaw	ay.	wer-jeṛ
youth	class-of	festival	is	Enmity-jealousy
rag-dwes		kal - krodh	mitreyke	barine
passion-spite		envy-anger	all -to	having burnt
səmpine		anand - kərejo		sucən
being together		be happy		indicate
holi	kəreti.	wanəspəti-je		jiwanmẽ
Holi	does	Vegetation-of		life-in

pən	dər	wərse	nəwi	tajgi
also	every	year	new	freshness
əceti	<u>to</u>	marwēje	mənmē	kī
(if) comes	then	men-of	mind-in	why
nə	əce?	wasənt	rutumē	wənəspati
no	come?	spring	season-in	vegetation
nəwa, nəwa		rəngke	əpnayti	əne
new, new		colours-up	puts on	and
sərəs	əkhīyēke	gəməṇ	ere	rəng
nice	eyes-to	like	such	colours
phul	pən	əne	sugəndh thi	
flowers	leaves	and	fragrance-with	
marwēja	mən	pən	prəphulit	kəreti
men-of	mind	also	refresh	(if) makes
to	maru	bicare	kui	guno
then	man	poor	what	fault
ay ?	i	pən	pickarimē	rəng
has	He	also	syringe-in	colours



bhərine	həkre-beke	rəngine
having filled	each other-to	having coloured

potējo	anənd	dekhare to.
their of	pleasure	shows

panke	həkri	watjo	bodh
we-to	one	matter-of	lesson

ginejo	ay	ke	wənəspətija	hi
learning-of	is	that	vegetation-of	this

rəng-rup	to	grisməje	səkhət
colour-beauty		summer-of	too much

pəne	tirkemē	bəri	wīnənta .	ī
falling-on	sunlight-in	burnt	gets	like that

maruji	juwani	pən	budhəpeji
man-of	youth	also	old age-of

chaya	pəne	həli-	wīneti .	etle
shadow	falls	goes	away	so

je	jindgi	m tli	ay	tnke	anəndthi
whatever	life	got	is .	it-to	joyfully

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gujayni	səiyəm	ə ne	santi
should spend	self-control	and	peace
rəkhine	tnke	sācwejo	prayətnə .
practicing	it-to	carefully- keep	effort
kəynũ .	phul	kurməi	wīneto pən
to make	flower	whithered	gets but
tnji	suwas	nay	chəḍno ĩ maruji
its	fragrance	not	leave like that man-of
pən	potēje	jiwənmē	kərele sare
too	their	life-in	done good
kəmji	suwas	care	baju rəkhni.
work-of	fragrance	four	sides should keep
koike - pən	mōthi	kəṛwo	wəcən
anyone-to	mouth-by	bitter	words
nə	cəṇũ .	je	bəne i tən mən
not	to say	whatever	is possible that body mind
dhən̄thi	koike-pən	məḍəd	kəyni .
money-with	anyone-to	help	to do . .

holi	ane	wasant	rutu	kharekhar
Holi	and	spring	season	actually
<u>to</u>	panke	hij	sikhayti	
	us-to	this-only	teach	

1. Holi: It is the festival celebrated to mark the starting of the Spring season on the Full-moon day of Shravana month.

### Holi

Holi is celebrated in the beginning of the Spring Season. It falls on the full-moon day of Shravana month. In fact, it is the festival for the young people. The celebration of Holi indicates us to live in peace through unity by forgetting enmity, jealousy, passion, spite, envy, anger etc.

When the life of vegetation is enfreshened every year why should it not be the case with man's life? In spring season, the vegetation puts on varied, novel colours and delights the minds of men by the attractive colours of flowers

leaves and their fragrance. What then is the fault of poor man? He, too, expresses his joy by spraying varied colours on each other with the syringe.

We have to learn a lesson from this that as colours and beauty of the vegetation burns away in the severe heat of summer, so also the youthfulness of men disappears with the approach of an oldage. Thus, whatever few years of youthful life man has, should be spent with delight and try to keep it for long by restraint (self control) and peace (calm). The flowers may wither but its fragrance remains for ever. Similarly men should do such good deeds that they may be remembered for ever. Never say harsh words to anyone and help everyone in whatever way you can. Actually this is the lesson taught to us by Holi and the Spring Season.

## 5. 'radha'

## 'Radha'

	radha	gamremē	rāni	hakre
	Radha	village-in	living	one
garib	peji	mā	w+garji	hakrij
poor	father-of	mother	without-of	one only
dhi	w+y.	radha	j+in	bānglemē
daughter	was	Radha	which	house-in
rāni	w+y	trije	sethjo	chokro
staying	was	that-of	owner's	son
rāmes	uda	rājamē	rāylay	awyo
Ramesh	there	holiday-in	living-for	come
wo.	inke	rupāfi	radha	gāmi
had	Him-to	beautiful	Radha	liked
wi.	aste aste	in	radhaji	olkhan
got	slowly	he	Radha-of	acquaintance



kəri	gīrāy.	ante	radhaje	peji
made		At last	Radha's	father's
iccha	wirudh	hakro	dī	radha
desire	against	one	day	Radha
ane	rāmes	pāyni	wya .	radhaje
and	Ramesh	married	got	Radha's
peke	hi	sunine	khubaj	dukh thyo
father-to	this	hearing- after	very	sad felt
pən	bīcaro	gamremē	rāno	bhoro
but	poor	village-in	living	simple
maru	kui	kəri	sāke?	
man	what	do	can?	
	rāmes	radhake	khub	sari
	Ramesh	Radha-to	very	good
rite	rākhno	wo .	hī kane kane	barok
way	treating was	In this way	about twelve	



māina	hālya	wya .	hākro	dī	radha
months	passed	were	one	day	Radha
əne	rāmes	sinema	narelay	winna .	
and	Ramesh	picture	seeing- for	going	
wa .	tāiyar	thine	radha	rāmeslay	
were	Ready	getting-after	Radha	Ramesh-for	
ca	bənaylay	ges	peṭāy	əne	
tea	to prepare	gas	lighted	and	
wāki	wəri	ṭtremē	ṭnji	nailonji	
bent down	that	time-by	her	Nylon-of	
sari -jo	chero	nṭkrine	geste	pyo .	
Saree-of	end	having come out	gas-on	fell	
bhərko - thyo		əne	radha	sakhət	
it flared up		and	Radha	verymuch	
bəriri .	həth	pəg	mō	mṭrey	
got burnt	Hands	legs	face	all	
ṭhekane	ag	potēji	nisani	rəkhni wi .	
places	fire	its	signs	left	

rupali	radha	hane	nayni	pan
Beautiful	Radha	now	to see	even

na	game	eri	kurup	thi wi .	rames
no	likable	such	ugly	became	Ramesh

tnke	ispitalmē	dakhel	kāy	sari
her-to	hospital-in	admit	did	nice

sarwar	kāy .	jade	i	sari	thi
treatment	did	when	she	well	got

tade	tnke	tnje	pe	pase	rakhi
then	her-to	her	father	with	leaving

awyo	ane	panjso	rupiya	maine
came	and	five-hundred	rupees	month-for

dine	chutachera	dinelay	samjāy .
giving- after	divorce	giving-for	explained

radha	khubaj	swamani	chokri	wiy .
Radha	very	self-respecting	girl	was

tn	tne	ij	chutachera	di - dtnāy .
she	he-to	just like that	divorce	gave

ane	gamremẽ	ramesji	mã	pachal
and	village-in	Ramesh-of	mother	after

bandhayle	nandhlek	balmandirmẽ
built	small	nursery-in

nokri	swikari	giray.	hĩ	wigar
job	accepted	had	such	without

wicare	peglo	bharethi	radhaji
thinking st	step	having taken	Radha's

akhi	jindgi	kharab	thi-wi.
whole	life	ruined	got

### Radha

Radha was the only daughter of a poor widower living in a village. Ramesh, the son of the owner of the bungalow in which Radha was residing had come to stay there during his vacation. He liked the beautiful Radha very much and gradually made acquaintance with her. One day, Radha and Ramesh got married against the desire of Radha's father. Radha's father was very much grieved to hear this news but.

what a poor and simple villager can do?

Ramesh behaved well and kept Radha very happy.

Twelve months passed in this manner. One day, Radha and Ramesh were to go to see a picture (film). Radha, after getting ready, lighted the gas to make tea for Ramesh.

While bending down to take something, her nylon saree palloo somehow fell on the burning gas and caught fire. She got severely burnt. She got scar marks on her hands, legs and face. The beautiful Radha became very ugly to look at.

Ramesh gave her nice treatment by admitting her to the hospital. When she got well, he left her at her father's place telling her that he would give him Rs. 500/- per month for her maintainance and that she should give him divorce. Radha was a very self-respecting girl. She gave him divorce just like that and accepted a job in the nursery school which was built in the village in the memory of Ramesh's mother. This step (i.e. to get married with Ramesh without her father's consent) that Radha took without proper thinking ruined her life.

## 6. 'luwar'

## 'Black-smith'

	həkriwar	kai	sant	dharmasastrə te
	Once upon a	some	saint	scriptures-on
	time			
khubəj	sarəs	copri	l+khəu. i	copriji
very	good	book	wrote This	book-of
həjarek	kopiyū	chəpaniyū	ane	
thousand-	copies	were printed	and	
about				
wəde	wəde	sermē	moklāi - d+nəu.	hi copri
big	big	cities-in	sent	This book
rane - rane	bī	sanskari	juwan	wācəu.
after some time	two	cultured	youths	read
inike	wairag	əci - wyo	ane	inijo
They-to	renunciation	came	and	their
mən	sənsarte-thi	uṭhi wyo.	həkro	
minds	world-on-from	withdrawn	one	

dī boy - jāna hən coprite cerca  
 day both of them that book-on discussion

kərna wa tade həkṛe jān cāy  
 doing were at that time one man said

"hi copri khərekher ədbhut ay. paṇ  
 this book really wonderful is we

hi copri līkheware matmaja dəsən  
 this book writer saint-of meeting

kəri əcje. boy jāna upḍya matmaje  
 having come-back Both men started- saint-of  
 for

asrəmmē. uḍa wṇi əne narəu to  
 Ashram-in There having reached and saw indeed

i matma nə wa paṇ purnə səsari  
 he saint not was but fully worldly

wa. ṭnike narine boy jāna bolya  
 was he-to having-seen both men said

"maraj, əsī tēwājo līkhan wācine

"Sire we your writing having-read



sənsarimēthi	sənyasi	thi	wyasi	əne
worldly-life-in from	ascetic	become	had	and

tēwī      to      s̄ansari    əyyo ,      hĩ      kī? "

you                  worldly    are                  so                  why?

u matma bolya " bhai , i  
That saint said "brother this

copriji	babətmē	<u>to</u>	āu	luwar	j	jero
book-of	in the matter		I	blacksmith		like
	of					

əyyā	jeri-rite	luwar	səstre	ghəri
am	As	blacksmith	weapon	make

janeto	pən	tnjo	upyog	kəri	janno	nay
knows	but	its	use	does	know	not

eri -rite	ãu	pən	rəci	janãto
similarly	I	too	compose	know

pən            acri            jaṇno            nəyyā̃ . "

but            to follow            know            not

### Blacksmith

Once upon a time a saint wrote a good book on scriptures of which 1000 copies were printed. They were sent in big cities for sale. Two youths read this book. They took to renunciation and they became ascetics. One day, both of them were discussing the book. One of them said that it was a wonderful book and they should meet the author of the book. Both of them started for Saint's Ashram. Reaching there, they saw that the saint was not an ascetic but a worldly person. Seeing him, they said, "Sire, on reading your book, we have become ascetics but you are a worldly person, how come?"

The author spoke, "brothers, I am like a black-smith in this regard, who knows how to make weapons and not how to use them. Similarly, I, too, know how to come<sup>pos</sup> but cannot put into practice.

## 7. 'wədeji udarta'

'Great man's benevolence'

həkriwar	jamnəgərja	raja			
once upon a time	Jamnagar-of	King			
rənjit jam	hathi te	bine	həkre		
Ranjit Jam	elephant-on	sitting	one		
gamthi	bye	gam	winna	wa .	hi
village-from	other	village	going	was	This
rajaji	həkri	əkh	əkəsmatthi	phuṭi	wi
king's	one	eye	accident-with	broken-up	
wəy .	rəstemē	həkri	dosi		bethi
had	Road-on	one	old woman		sitting
wəy .	tn	raja-ke	narəy	etle	boli
was	she	king-to	saw	so	said
"ey	kanya"	raja	to	wicarmē	pai-wya
"you	one-eyed"	king	thought-in	fell	
pəchi	astekthi	hathike	ubho-rəkhəũ		
Afterwards	slowly	elephant-to	stopped		

əne nice utrine un dosi ke pəge  
and down getting-down that oldwoman-to at the  
feet

ləgya. ʔni bolya "ma əj mɪkke  
fell He said "mother to-day me-to

mɪnʒi mā mɪli wi. mɪkke mɪrey  
my mother got me-to all

jəna raja to cənta pən mā wɪgər  
people king call but mother without

premtʰi koi kanyo cəno nə wo ."  
love-with anyone one-eyed called not had

mɪrey maru janəu ke dosi  
all men thought that old woman

kanyo cəy etle raja ʔnke jərur  
one-eyed said so king her-to surely

marelayəj ʔn pase awya wɪna . pən  
beating-for her near come must have but

raja to ʔnke mā cəu əne pəge  
king her-to mother called and feet-at

lāgya . heri rite bhālo potēji bhalai  
 fell In this way kindman his kindness

koi dī nay chadno . pachal̥thi  
 any day never leave Afterwords

raja ke khāber pi ke u dosi to  
 king-to came to know that that old woman

gandī ay . raja t̥nke gamji bar  
 mad is king her-to village-of outside

hakro ghar d̥ināy āne t̥nke  
 one house gave and her-to

khadhe-pidhejo m̥rey raj  
 livelihood all kingdom

t̥araph̥thi m̥le ero b̥andob̥ast  
 from get such arrangements

k̥āy .

did

## Great man's Benevolence

Once upon a time, the king of Jamnagar was going . from one village to another on Elephant back. One of his eyes was damaged in an accident. An old woman, sitting on the road, called him 'one-eyed' when she saw him. He was astonished to hear this. Later, he stopped the elephant, got down from it, came to the old woman and bowed at her feet. He said, "to-day, in you, I have got my mother. Everyone calls me king but except my mother, none has called me 'one-eyed'". Everyone thought that as she has called him 'one-eyed', he was coming down to give her a beating, but he bowed at her feet and called him 'mother'. Thus, noble men never leave their greatness. Afterwords, the king came to know that she was a mad woman. He arranged to give her a house outside the village and also arranged to provide her livelihood from the kingdom.



## 8. 'sənjya'

## 'Evening'

rəwiwarjo	dī	wo	əsī	m̄rey
Sunday-of	day	was	we	all

jəna	ghərmē	bi bine	kəntalya	wasī
persons	house-in	sitting	bored	were

ghəriyalme	naryo	to	ləgbhəg	cha
clock-in	looked		about	six

wəgya	wa	m̄nje	bhai	cāy	"həlo ne
o'clock	was	my	brother	said	"Let's

kidak	phūrelay	w̄nje".	əsāke
somewhere	around	go "	us-to

pən	i	wat	thik	lāgi	əsī	m̄rey
also	this	thing	proper	seemed	we	all

təiyar	thine	dəriya	kinare	phūrelay
ready	getting-after	sea	shore-to	around

wyasī  
went

	dəriya	kinare	khubəj	gəldi
	sea	shore-on	much	rush
wty .	rəng - rəngja	kəpra	perine	
was	colourful-of	clothes	wearing	
maru	əne	bairiyū jo	to jane	jəmelō
men	and	women of	like	a fair
jamyō	wo .	bhelpurīwara <sup>1</sup>	panipurīwara	
gathered	was	Bhelpuri vendors	panipuri vendors	
aiskvim wara	wigere	rarū	paipaine	
ice-cream vendors	etc	noise	making	
kən	kanā	kəri - wɛjna	wa .	sənjya
ears	blind (deaf)	making	were	Evening
khub	səras	khili- wty .	ɛnjo	ratto
very	nicely	bloomed	her	red
rəng	akasmē	sathiya	purno	wo .
colour	sky-in	floral-designs	filling	was
surəj	to	bɛcaro	sənjyaje	hi
sun	poor	evening-of	•this	sohamne
				attractive

rāṅgthi      ānjāyane      āne      cāndrāmaji  
 colour-with    getting dazzeled    and    moon-of

thāṇḍākje      wicārthi      potēje      ag      okne  
 coolness-of    thought-with    his      fire    vomiting

gārām      kirān̄thi      sarmāyane      dāriyemē  
 hot      rays-with      having felt shy      sea-in

ḍubi      wīneji      tēiyari      kerno      wo .      paṇ  
 drowned    getting    preparations    making    was    But

sānjya      surājke      ī      dubaṇ      de-khāri .  
 evening    Sun-to    like this    to set    (ever) allow

i    to    potēji      ratti      jarkāsi      sarijo  
 she      her      red      silver      saree-of

palāw      surāj    te      phelāyane      t̄nke  
 end      Sun-on      spreading      him-to

t̄nme      sāmāyjo      prāyatnā      kani      w̄ty .  
 her-in    filling-of    effort    doing    was

ānte      t̄njo      hi      prāyatnā      n̄t̄kkamo  
 In the end    her-of    this    effort    useless

niwryo    əne            surəj    t̃nke            phəṣəyne  
 turned out and            sun            her-to            having-deceived

astekthi                    dəriyemē    sāməy            wyo .  
 slowly                    sea-in            engulfed            got

bhərtijo    mojemē            gandetur            dəriye  
 tide-of            wave-in            angry            sea-to

potēji            wisaltamē    surəj-ke            sāməy garāy .  
 his            vastness-in    Sun-to            engulfed

hi            dekhaw            khubəj            sərəs            wo .  
 This            scene            very            nice            was

ghənay            maru            hij            narelay            awya  
 Many            men            this-only            seeing-for            come

waṣ .            suryastə            pəchi            aste - aste  
 had            Sun-set            after            gradually

maru            ocha            thiyelay            māṇḍya            əne  
 people            decreased            getting            started            and

əṣī            pən            thəkya -cukya            ghəre            awyaṣī .  
 we            also            being-tired            house-to            came .

1. bhelpuri: A mixture of few salty things like puffed rice, puri, sev, small pieces of onions and potatoes with hot, spicy chutneys.

2. panipuri: Small puries dipped and filled with spicy, hot, soury water.

### Evening

It was Sunday. We were bored of sitting at home. We looked at the clock and it was almost six. My brother said, 'let's go out for a walk.' We too, thought that it was a nice idea. We got ready and went to the sea-shore.

There was much rush on the sea-shore. A lot of men and women dressed in nice, varied coloured clothes were moving to and fro as if it was a grand fair. Vendors selling bhelpudi, panipuri and ice-cream were shouting so hard as to make one deaf. The evening was in its full bloom. Her red colour was filling the sky with floral designs. The sun was getting dazzled with the attractive colour of the evening and was feeling shy of his own fire-vomiting rays in comparison to the cool rays of the moon, he was preparing to dive into the sea. But the evening

would not allow him to set like this. She, having spread one end of her red, silvery saree on him, was trying to engulf him in her. At last, her effort turned out to be futile and the sun, deceiving her, submerged slowly in the sea. The angry waves of the tide in sea engulfed him in its vastness. This sight was worth seeing. Many people had come only to <sup>see</sup> this. The crowd started to decrease gradually and we, too, being tired, came home.

9. 'həkrə kərun əkəsmat'

'One pathetic accident'

āu	roj	səwarje	d̪t̪	wiji
I	daily	morning-of	ten	twenty-of

gədi	pəkd̪ati	əne	roj	sun̪ati	ke
train	catch	and	daily	hear	that

əj	hi	əkəsmat	thiyo	əne	əj
to-day	this	accident	happened	and	to-day

hetra	maru	məri	wya,	pən	həkre
so many	men	killed	were	but	one . .



đĩ -jo i kərun əkəsmat to həji - pən  
day-of this pathetic accident still

mɪnʃi nɪjre tərɛto. teniyā mɪkke-  
my sight is remaining On that day me-to

jɛrak wədhare mərə thi -wyo -wo .  
a little more late happened to be

etle ʔau dərɪne bhaɪrāuje dəbbemē  
so I having run men-of compartment-in

cəri - bethis. hi gədiʃo drəsyə pən  
having climbed & This train-of sight also  
sat

koi əjəb hoyto. gədiʃi əndər maru  
something strange is Train-of inside men

jane mədhm<sup>k</sup>əkhije gonye həkrebə  
as if honeybees-of like each other

sathe gūthay wya wa . bari əne  
with packed got windows and

bayne te pən maruji ləngar ləgi-wi  
door-on also men-of line formed .

wṭy .            gədi            upri            əne            byo  
 was            Train            started            and            next  
  
 stesən    to    həji            awyo            pən    nə    wo    -  
 station            still            come            yet    not    had  
  
 tyā    to            wəde            ācke            sathe            ubhi - rai-wi .  
 in the            huge            jerk            with            stopped  
 mean time  
  
 mṭkke            wicar            awyo            ke            stesən  
 Me-to            thought            came            that            station  
  
 wṭgər            gədi            ubhi            ay            etle            jərur  
 without            train            stopping is            so            surely  
  
 kṭk            thyo            honū            khəpe .            əne            khərekhar  
 something    happened            have            must            And            really  
  
 bənyo            pən            eroj .            əsāmjej            dəbbeji  
 happened            also            same            our-only    compartment-of  
  
 barite            həkro            ətṭhəi-tri            wərējo  
 window-on            one            twenty-eight-thirty            years-of  
  
 juwan            ləṭəkno            wo .            tṇjo            həth            dhilo  
 youth            hanging            was            His            hand            loosened . .

pəi -wyo -wo . andar bari pase bethelo  
got had Inside window near seated

həkro ɐptudet sut-butwaro juwan ~  
one up-to-date Suit-boot-having youth

aramthi sigret pino wo . t̃nji j̃rak  
leisurely cigarette smoking was His a little

sərət̃cuk thi ɔne suləgni sigret  
mistake happened and lighted cigarette

un b̃care juwanje bariware h̃athte  
that poor youth's window-on hand-on

l̃ogi . t̃nje dh̃ile h̃athji p̃kəl bari  
touched His loose hand-of hold window

ch̃ədi - d̃iñy . g̃ədi t̃n juwanje  
left Train this youth's

h̃ath - p̃əjo k̃iccərgan - bol̃ay - d̃iñy .  
hands - legs -of

polis awi ɔne p̃anckes p̃an thyo .  
Police came and investigation also took place

pən	kui	un	bejəwabdər	sigret	
But	what	that	irresponsible	cigarette	
pine	juwanmẽ	h+n	maruke	səjiwən .	
smoking	youth-in	that	man-to	alive	
kəreji	takat	hui	khəri .	həji pən	
make	strength	has	ever	still	
jədejəde	ʔu	gədimẽ	byāti	tədetəde	
whenever	I	train-in	sit	then	
un	juwanjo	gədi	nicẽ	əci - w+nelo	
that	youth-of	train	under	having come	
sərir	m+nji	əkh	samethi	kh+sno	nay.
body	my	eyes	in front of	moves	not

#### A Pitiable Accident

I take the ten-twenty train everyday, and often used to hear of one or other accident and people killed in it. But the pathetic accident of that day is still before my eyes. On that day, I was a little late. In hurry, I got

into the men's compartment. The sight of the compartment itself was very strange. Inside, men were packed tightly like honeybees, and many people were hanging in a line from the windows and doors. The train started and before it reached the next station, it came to a halt with a huge jerk. I thought that something must have happened as the train stopped suddenly between the two stations. Really it was so. In my compartment itself, a young man of about twenty-eight to thirty years was hanging on from the window and his grip had loosened. An up-to-date fashionable, young man seated inside near the window was smoking leisurely. He, by mistake, had touched the lighted end of cigarette on the hand of the hanging youth, which was on the window. By impulse, he loosened his grip on the window. He fell down and was run over by the train. His hands and legs were maimed. The police came and investigated. But does the irresponsible man, smoking carelessly has the strength to make the dead man alive. Whenever, I sit in the train, the memory of the body of the young man who met with the accident haunts my memory.

## 10. 'kheti'

## 'Agriculture'

	tāwī	sarasara	kāpra	pero	
	You	nice	clothes	wear	
əne	sarosaro	khadhejo	khaw,	ij	
and	good	food	eat	that only	
jiwānji	khəri	māja	nay.	sācci	māja
life-of	real	pleasure	not	Real	pleasure
<u>to</u> kudrətje	kholemē		ay .	sānjya	tane
nature's	lap-in		is	Evening	time-at
kuweje	kanṭhete	ubho- rāine		kos	
well's	side-on	standing		pulley	
həlāyno	kherut	kera	sāres	git	əne
moving	farmer	how	nice	songs	and
duha	anāndthi		lālkarṇo		hoyto .
couplets	pleasure-with		singing		is
jiwānji	sācci	māja	<u>to</u>	udaj	ay
Life-of	real	pleasure		•there itself	is



i	potējo	mtrey	kam	k+tri	hōsthi
He	his	all	work	how much	interest with

kāreto?	jāde	akho	dī	kagariye
does?	when	whole	day	papers

sathe	matthakut - kari	sanjjo
with	having toiled	evening-of

ophismēthi	ghare	acno	karkun
office-in-from	home-to	coming	clerk

kero	lageto .	inji	lathariya - khani
how	looks	His	staggering

haleji	rit	ane	dayamno	mō	kero
walking-of	manner	and	pitiabale	face	how

dāya	upjayto !	kero	wediyo	<del>jiwan</del>	jiwan !
pity	creates	How	unpractical		life

hi	te	kī	jiwan	ay?	aj-kalje
This	too	what	life	is?	To-day's

bhaneleke	kheti	kane	saram	aceti .
educated-to	farming	doing	shy	feel

etlej desjo s̄etyanas w̄aryo ay .  
That's why country's utter ruin happened has

bh̄aniḡanine serji t̄aptip s̄tkhya .  
education-after city's fashion learnt

etle men̄at k̄ane s̄armana . p̄arin̄am  
so labour doing felt ashamed Result

i awyo ke pe-dadajo juno  
this came that father-grand old  
father's (ancestral)

dh̄andho ch̄ə̄dine serm̄e gulamiji  
business leaving city-in slave's

nokri k̄erelay n̄tkri-pya əne  
service doing-for came out and

pel̄ājo gam̄rejo k̄am dh̄andho bh̄angi-  
earlier village-of occupation broken

pȳə. k̄heti r̄əkh̄ri pi əne desne  
away agriculture uprooted got and country-to

ənajji t̄angi p̄aylay m̄andi . des .  
grains-of shortage to occur started country

paimal	thi wyo	əne	hi	paimali jo
ruin	got	And	this	ruin-of

mukhya	karən	panje	həthse	des ke
chief	reason	ours	hands-	country-to
			with	

gərib	əne	rāk	bənəiyo	ay .	jo
poor	and	poor	made	is	If

panje	desja	maru	panji	juni
our	country's	people	our	old

khetike	əphāy	əne	temē	pən
agriculture-to	take	and	that-in	too

adhunik	sadhən	bhətrən	to	panjo
modern	equipments	bring in	then	our

des	abad	bəni	- wine
country	prosperous	will	become

### Agriculture

You were nice dresses and eat good food but these are not the only pleasures in life. Real happiness lies in the lap of nature. How happily does the farmer sing songs and couplets in the evening while pulling water from the well. The real pleasure in life lies there. How he does all his work with real interest. Whereas how an ordinary clerk looks when he returns home in the evening after the whole day's toil. His staggering gait and pitiable looks create pity. What an unpractical life he lives?

The educated people of to-day feel shy to do farming. That is the reason for the country's ruin. With education, they learn the fashions of city life and so are ashamed of doing labour. As a result of this, they have left the age old work, came to the city for slaving as employees and discontinued the village work of farming. Agriculture is not looked after properly, so the country faces shortage of food. The country has been ruined and we have, with our own hands, made it poorer and poorer. If the people of our country, take back to the age old work of agriculture and use modern equipments of farming, we could become prosperous again.

## 11. 'apghat'

## 'Suicide'

'apghat'	səbdə	suninej
'Suicide'	word	hearing-after

maruja	rūwara	ubha - thi	winanta .
man's	body hair	on their ends	get

maru	jəde	care baju thi	lacar	thi
man	when	four-sides-from	helpless	becomes

əne	himat	hari wineto	təde	i
and	courage	loses	then	he

apghatjo	rəsto	gwineto .	temē	pən
suicide-of	way	takes	that-in	too

khas	bairiyūj	apghat	kəntyū .	panjo
mainly	women only	suicide	commit	Our

səmaj	həneto	ghəno	sudhri	wyo-ay .
society	now	much	improved	has

həji pən	gamremē	to ij	juni	rit	ay .
Even then	village-in	same	old	way	is

ke      gāy      əne      dhi      əne      dyo      t̄da      wi .  
that      cow      and      daughter      and      give      there      go

mā-pe      j̄t̄da      pəsənd - kən      t̄daj      ..  
Parents      where      approves of      there only

chokrike      pəynaymē      əceti .      chətāpən  
daughter-to      married      is being      yet

sarewareke      mən̄pəsənd      peram̄ni      nə  
in-laws-to      their liking      dowry      not

m̄tli      hoy      to      i-lokoja      mena      jindgi  
received is      then      their      life-time

sudhi      suynā - khəpən      əne      hi  
till      has      to listen      and      this

m̄trey mēthi      chuteji      t̄njelay      to      hək̄rij  
all from      to be freed      her-for      one-only

wat      hoyti      əne      i      apghat .  
way      is      and      this      suicide

panje      desji      bairiyū      to  
our      country-of      women



khubəj      səhənsil      hontyũ      pən      lacari  
very      patient      are      but      helplessness

maruke      hi      rəste      wɛneji      phərəj  
man-to      this      way-to      going-of      compulsion

pareti      bhaireke      hi      rəsto      gɛneji  
makes      Men-to      this      way      taking-of

pən      ghəniwar      phərəj      pəyti.      əjji  
also      many times      compulsion      becomes      To-day's

monghwari      bekari      əne      ghərja  
inflation      unemployment      and      home-of

kəjiya      -      hi      mɛrey      bhaireke      hi  
quarrels -      these      all      men-to      this

rəste      wɛnelay      jəwabdar      əin.      avək  
way-to      going-for      responsible      are      Income

thodi      hoy.      khərco      wədhi      wɛne      əne  
less      is      expenditure      increases      goes on      and

məttthete      kərəj      thi      wɛne      təde      hi  
on top of that      loan      happening      goes-on      then      this

mīreymēthi                      chutēlay                      ghānay      bhaira  
all-in-from                      freeing-for                      many      men

apghat              kəna              sunya              əin.              himət  
suicide              committing      heard-of              are              courage

rəkhine              pəristhiti jo              samna      kəre              to  
keeping              circumstances-of      (if) to fight against      then

koi pən              maruje              hi              rəsto  
any one              man-of              this              way

gāneji              jərur              nə      pəy .  
taking-of              necessity      not      occurs

#### Suicide

Our hair raises when we hear of 'suicide'. When man becomes helpless and loses courage, he takes to 'suicide'. Its mostly women who commit suicides. Our society has much improved now, still in the villages it is the same old belief that the cow and the daughter go to where they are sent.(i.e. they have no say) The daughter marries where the parents want.

And if she doesn't take enough dowry to their liking, she has to listen to their reproaches for a life-time. There is only one way for her to be freed of this i.e. 'Suicide'.

Our women are very patient. But helplessness drives one to take this way (suicide). Even men are compelled to commit suicide sometimes. Inflation, unemployment and quarrels at home are generally the reasons for this. When income is less, expenditure is more and man faces loans, he takes to suicide to be free of all these. If one faces the situations with courage, one need not take recourse to suicide.

## 12. 'jamnəgər'

### 'Jamnagar'

əsaʃje	gamjo	nam	jamnəgər	ay .
Our .	village-of	name	Jamnagar	is

jamnəgər	səurastrəme	əcelo - ay .	i	ghəno
Jamnagar	Saurashtra-in	comes	It	very

wədo	ser	ay .	jamnəgərmē	.	khub	mindar . .
big	city	is	Jamnagar-in	many	temples	.

ðin .	jəinja	derasər	pən	khub	sərəs
are	Jains-of	temples	too	very	nice
ðin .	tn	serji	bərabər	wɪcmē	həkro.
are	This	city-of	exactly	middle-in	one
təlaw	ay .	i	təlawji	wɪcmē	həkro
lake	is	This	lake's	middle-in	one
mel	bəndhelo	ay .	tnke	lakhoto	
palace	built	is	It-to	'Lakhoto	
kotho	cəwayto .	pelāje	wəkhətmē		
Kotho'	called	former	time-in		
raja	tnmē	rəilay	wɪnna - wa .		
king	it-in	staying-for	used to go		
jamnəgərmē	həkro	solerium <sup>1</sup>	ay .	hi	
Jamnagar-in	one	Solerium	is	It	
akho	kəcjo .	bəndhelo	ay .	i	surəjjo
whole	glass-of	built	is	It	Sun's
prəkas	phüre	i	phüreto .	hɪn	soleriyəmmē
light	moves	like that	turns	This	Solerium -in .

maruke      surəjje      prəkasthi      sarwar      dewayti .  
people-to      Sun's      light-with      treatment      is-given

jamnəgərji      həkri      wədi      əjaybi      i      .  
Jamnagar's      one      big      wonder      this

ay      ke      udajo      sonapur      khubəj      sərəs  
is      that      there-of      crematorium      very      good

ay .      hən      jero      sonapur      akhe  
is      This      like      crematorium      whole

hindustan-mē           həjisudhi      kəday      nay  
India-in           yet      where      no

bəndhanū .      hən      sonapurjo           nam  
built      This      crematorium's      name

'wersi      wisram      bhuwən'      ay .      hi      sonapur  
'Versi      Visram      bhuvan'      is      This      crematorium

əne      wəde      wəde      m̄ndərje      karəne  
and      big      big      temples-of      because-of

maru      jamnəgərke           'choṭi      kasi'  
people      Jamnagar-to           'small      Kashi'

canta

calls

### Jamnagar

Our village is called Jamnagar. It is in Saurashtra. It is a very big city. It has many good Hindu and Jain temples. In the middle of the city, there is a lake and there is a palace built in the centre of the lake. It is called 'Lakhoti kotho'. Formerly, the king used to stay in it. There is one Solerium in Jamnagar. It is built entirely of glass. It moves with the Sun rays. Sick people are given solar treatment in this Solerium. One of the great wonder of Jamnagar is its very good crematorium. No such crematorium has ever been built in any other part of India. The name of this Sonapur is 'Wersi Wishram Bhavan'. Jamnagar is called 'Choti Kashi' because of this wonderful crematorium and great temples.



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DESCRIPTIVE ANALYSIS OF HALAI BHATIA

(A Sub-dialect of Kacchi)

EE

Thesis submitted to the  
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for the Degree  
of  
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in  
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1977



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## TEXTS

## 1. 'jənmastəmi'

'Janmastami'

jənmastəmi <sup>1</sup>	etle	sravən <sup>2</sup>		
Birth-eighth-day	means	Shravana month		
wəd	athəm.	i	pəwitrə	
dark fortnight	eighth-day	This	auspicious	
dī	dīya	srikrəsne	bhəgwanjo	
day	day-in	Lord Krishna	God - of	
jənəm	thyo wo.	krəsneje	pejo	
birth	happened had	Krishna-of	father-of	
nam	wasudew	əne	mājo	nam
name	Wasudev	and	mother-of	name
dewki	wo .	dewki	məthurāje	raja
Dewki	was	Dewki	Mathura-of	king
kənsji	bhen	thini	wɪy.	kənske
Kans-of	sister	happened	to be	Kans-to
cəyme	awyo	wo	ke	dewkijo
told	been	had	that	Dewki-of
				athmo
				eighth





chokro tojo ghatak thino. etle in  
son your killer will be so he

dewkije mirey chokreuke mari wijejo  
Dewki-of all sons-to killing-of

nikki - kay one wasudew - dewki -ke  
decided and Wasudev - Dewki -to

jelmẽ puray. dewki ke set putar  
prison-in put Dewki-to seven sons

thya. ini mireyke kans mari - wijay.  
had Those all - to Kans killed

athmi wakhæt bhagwanji prerna thi  
Eighth time God - of inspiration - by

wasudew krasneke nand jeda gokul-me  
Wasudev Krishna - to Nand place Gokul-in

rakhi - awya one nandji chokrike  
left and Nand-of daughter-to

gini-awya. jero kans hin chokrike  
brought Just as Kans this girl -to

marelay            wyo        ke        chokri        wijrijo  
 killing-for        went        that    girl        lightning-of

rup                ginine        akas mē        udi        wi.        i  
 form                having        sky-in        flew        away        she  
                       taken

cāni-wi        ke        tojo        weri        gokulmē  
 told            that        your        enemy        Gokul-in

jānmi        cukyo        ay .        wado - thine        krāsna  
 (already) born        is        after growing up        Krishna

bhəgwan        kāske        marāũ        ane        mēthurā ke  
 God            Kans -to        killed        and        Mathura -to

kāsje        trasmēthi        chorāũ  
 Kans -of        harassment-in-from        freed

gokulmē        raja        jēda        ghāne  
 Gokul-in        king        place        many

wərse        putərjo        jānam        thyo .        etle  
 years-after    son-of        birth        happened        so

mērey        khubəj        tanmē        əci wīnānta  
 all            verymuch        good mood-in        come

əne        utsəw        mənɟəynta .        hɪn        ɖike  
and        festival        celebrates        this        day-to

wəisnəw        ɟənəm        athəm        cənta .        krəsɳ jo  
Vaishnavas        birth        eight-day        call        Krishna -of

ɟənəm        wəisnəwɟi        həwelimē        khub  
birthday        Vaishnavas-of        temple-in        very

dhamdhum-thi        uɟwayto .        uɖa        ɟənəmɟi  
pomp & show-with        is celebrated        There        birth-of

lila -        kərəmē - əoeti        ɟē        ke        dhəɖhilila<sup>3</sup>  
story        enacted        which        to        Dhadhilila

cəwayti .        bhəɟən        əne        dhun  
is-called        Devotional sons        and        group prayers

thinta .        mukhyaji        nənd - ɟəsoda        thine  
take place        Priests        Nand - Jasoda        becoming-by

bhəɟwanke        painē mē        ɟuləinta        əne  
God -to        cradle-into        rock        and

halera        ganta .  
lullabys        sing

krəsɳəje        ɟiwan mē thi        paɳje .  
Krishna-of        life-in-from        us

bodh            gñejo        ay        ke        ñni        jera  
 lesson        to take    is        that    him        like  
  
 nidar        əne        sahsik        bano .    nandhpənmē  
 brave        and        adventurous    be        childhood-in  
  
 khub        məstikhor    chokro        wədo    - thine  
 very        mischievous    boy        after growing up  
  
 kero        məhan        maru        bəni        səketō  
 how        great        man        become    could  
  
 i        ñnije        jiwənmēthi    pañke        jañelay  
 this        his        life-in-from    us-to        to know  
  
 mtleto .  
 (one)gets

1. jənmastami: Lord Krishna was born on the eighth day of the dark fortnight of Shravana i.e. Tenth month of the Bhatia Calender year.

Jənmə : birth + əstami : Eighth day

2. Sravən : Shravana is the tenth month of Bhatia Calender year.

3. dhadhilila: Dhadhilila is the name of the celebrations done in the Bhatia temple i.e. haweli. The whole story

of Krishna's birth is enacted in full enthusiasm.

### Janmastami

Janmastami falls on the eighth day of the dark fortnight of the month Shravana. Lord Krishna was born on that auspicious day. His father's name was Wasudev and his mother's name was Dewki. Dewki was the sister of Kans, the king of Mathura. Kans was told that the eighth child of Dewki will be his killer. So, Kans decided to kill all the children of Dewki and imprisoned Dewki and Wasudev. Dewki had seven sons in the jail and all of them were killed by Kans. When Dewki gave birth to the eighth son i.e. Lord Krishna, due to God's inspiration, Wasudev left Krishna at Nand's house in Gokul and brought back his daughter. When Kans tried to kill the girl, she flew away in the sky in the form of lightning announcing that his enemy is already born in Gokul. Later on, Lord Krishna killed Kans and released Mathura from the tyranny of Kans.

As Nand, the king of Gokul, had a son after several years, all the people were thrilled with joy and celebrated

his birthday. Vaishnavas call this day as 'janam atham'. Even now, Krishna's birth day is celebrated with pomp and show in Vaishnav temples. The scenes of Krishna's birth are enacted and it is known as 'Dhadhilila'. People sing devotional songs and group prayers. The priest and his wife become Nand and Yasoda and sing lullabies by swinging Krishna's idol in the cradle.

We have to learn a lesson from the life of Krishna that everyone should become brave and adventurous like him. We come to know from Krishna's life -story that how a very mischievous boy becomes a very great man.



2. 'diwaso'<sup>1</sup>

## 'Diwaso'

	əsĩ	ghana	tewar	parũta	
	we	many	festivals	observe	
jera ke		diwali <sup>2</sup>	däsera <sup>3</sup>	sankrant <sup>4</sup>	
suchas		Diwali	Dassera	Sankranti	
jənmastəmi <sup>5</sup>	əne	holi <sup>6</sup>	pən	əsājo	
Janmastami	and	Holi	But	our	
khas		tewar	ay	diwaso .	diwaso
main f		festival	is	Diwaso	Diwaso
phəktə		pəineli	bairiyũjoj	tewar	ay .
only		married	women-of	festival	is
i	əsad <sup>7</sup>	wəd	umas	diya	
It	Asad	dark-fortnight	no moon	day-on	
əceto .		teniyā	bairiyũ	səwarjo	
comes		That-in	ladies	morning-in	
weli	uṭhantiyũ .	akha	di	ne	əakhi
early	get up	whole	day	and	whole

rat	jagəntiyũ.	chek	sənj-jo	
night	keep awake	late	evening-in	
mɪttɪja	putla	honta	ɪnɟi	puja
day-of	statues a	are	their	worship
kəntiyũ	təde	khub	dagina	
do	That time-at	many	ornaments	
perəntiyũ,	həthmẽ	mendi <sup>8</sup>	rəkhəntiyũ,	
wear	hands-on	henna	apply	
məttthemẽ	weni <sup>9</sup>	əthwa	phul	pən
head-on	weni	or	flower	also
wɪjəntiyũ	puja kəre	pəchi	phəral <sup>10</sup>	
keep	worshipping	after	food (suitable for fasting)	
khəntiyũ.	i	phəral	ohokrije	maitrẽthi
eat	This	food (suitable for fasting)	girl's	parent's home from
moklaymẽ	-	əceto.	diwaso	i bhawnathi
is	being	sent	Diwaso	this intention-with
kəremẽ	-	əceto	ke diwaso	kərewari
is	being	done	that Diwaso	doer

bairi <sub>j</sub> e	warjo	ayus	khub	lamba
woman's	husband's	life	very	long

thiye.	ketri	ūci	bhawnathi	hi
becomes	what	a noble	intention-	this
			with	

tewar	ujwaymē	aceto!	ratjo	mirey
festival	is-being	celebrated	Night-at	all

nūyū		bhegi thine	jagantiyū
daughter's-in-laws		getting together	keep awake

tade	ajubajumē	rani	potējeri
that time-at	near by	living	themselves-like

bairiyē	sathe	mīrantiyū	ane
women	together	meet	and

hi	bane	hakre-beke	alkhantiyū.
this	pretext-	each other-to	come to know
	with		

sasji	gerajri-je	lidhe	mirey
Mother-in-laws-of	absence-of	due to	all

ke	puri	swatantrata	mīleti
to	full	freedom	is available

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1. diwaso: It is one of <sup>the</sup> festivals in which a newly married woman keeps fast for a day and keeps awake for two days and one night, with a belief that this will secure for her husband a long prosperous life.
2. diwali: Diwali is celebrated on the last day of the Bhatia calender year.
3. dāsera: Dassera is a festival to celebrate Ram's victory over Ravana.
4. sənkrant: It falls on 14th of January to celebrate winter solstice.
5. jənmastəmi: It is the celebration of Lord Krishna's birthday on the eighth day of the dark fortnight of Shravana 10th month of Bhatia calender year.
6. holi: It is the festival celebrated to mark the arrival of Spring season.
7. əsad: It is the 9th month of Bhatia calendar year.
8. mendi: Some green leaves are ground and then applied on hands with beautiful designs at the time of marriage and festivals. After rubbing, it leaves dark red colour and remains for almost a month.

9. weni: Flowers knitted with a thread to make a long garland - like hair-dress to decorate a braid.
10. pharal: Some varieties of food e.g. milk and milk products, root vegetables and fruits permitted to be eaten on fasting days.

#### Diwaso

We observe many festivals in a year such as Diwali, Dassera, Sanskrant, Janmastami, and Holi. But Diwaso is our special festival. This festival is observed only by the married women. It falls on the new-moon day of the month of Ashadha.

On that day, women folk wake up early in the morning, keep awake for the whole day and the whole night. Late in the evening they worship clay idols. At that time, they wear many ornaments, make mehndi designs on the hands and wear flowers individually or woven together <sup>in</sup> their hair. After worshipping the idols, they eat food permitted on fasting days (non-cereal). Mostly, this food is sent to them by their parents.

The idea behind observing Diwaso is to pray God for a long, prosperous life for her husband. What a great ideal lies behind the observance of this festival.

At night, all newly married women observing Diwaso get together and keep awake for the whole night. They get an opportunity to meet women of their own age and to know them. They relish the freedom they get due to the absence of their mother-in-laws.

### 3. 'sãjo jiwən'

'Our life'

	bhatiyeji	natja	amuk	rit-riwaj
	Bhatias - of	caste-of	certain	customs
khubəj	wicitrə	jatja	honta .	asājemē
very	strange	kind-of	are	us -in
khas	to m̄rey	bhegaj	ranta .	hakre
generally	all	jointly	stay	one
ghərmē	car	bhaiyū	honta	to m̄rey
house-in	four	brothers	(if) are •	then all



pəɪnɪne	səthej	rəntə .	bhatɪyeji
marriage-after	together	stay	Bhatias-of
natmẽ	ləghhəg <u>to</u>	mɪrey	pəɪsadar      əne .
caste-in	mostly	all	rich      and
ghərje	dhəndhewara	hontə	eṭle      bhaidə
family	businessmen	are	so      men
mɪrey	dhəndhemẽ	bhega	hontə .      əsǎji
all	business-in	together	are      Our
bairiyũ	pən	khubəj	səhənsil      əne
women	also	very	tolerant      and
rupariyũ	hontiyũ .	iloko	wədhare - kərine
beautiful	are	they	generally
hire-motijaj		dagina	perəntiyũ .
diamonds - pearls-of		ornaments	wear
ɪni	pase	sonũ	pən      ghənu      hoyto .
Them	with	gold	also      much      is
pən	wyǎ	ṭane	khas      hire-motijaj
But	marriage	time-at	mainly      diamonds-pearls-of
dagina	perəntiyũ .	bairiyũ	khas <u>to</u> .
ornaments	wear	women	• mostly

həthmẽ	bəŋgri,	nəkmẽ	siri	əne
hands-in	bangles,	nose-in	nose-ring	and
kənmẽ	thoriya	perantiyũ .		bhatiani ja
ear -in	ear-rings	wear		Bhatia-woman-of
wal	pən	khubəj	ləmba	honta .
hair	too	very	long	are
				very
rupari	bairi	əne	pachi	sara
beautiful	woman	and	on that	nice
kapra	əne	gheyṇā	pereli	həy
clothes	and	ornaments	worn	(if) have
				then
keri	əpsara	jeri	ləge?	ghərmẽ
how	Apsara	like I	looks?	House-in
həkri	wədi	ḍosi	hoyti .	mṛeyje
one	elderly	old-	is	All-of
		woman		
chokrẽuke	sācweti .	bhaira	jəbbho	
children-to	take care	men	long-coat	
dhotiyə	əne	matthe-te	səphed	topi
dhoti	and	head-on	white	cap

peranta .	bairiyũ	ghaghro	coli	
wear	women	petti-coat	sari-blouse	
ane	matthe	chal	perantiyũ .	nũ
and	over(it)	cotton-sari	wear	Daughter-in-law
hoyti	to	i	sore	athwa
(if) is	then	she	father-in-law	or
jethji		laj	kadhethi .	koi
elder	brother-in-law-of	veil	pulls	one
na	hoy	to	matthete	odhethi .
no	(if)is	then	head-on	widhwa
			covers	widow
bairi	saphedaj	kəpra	pereti .	
woman	white-only	clothes	wears	

## 2. 'Our life'

Certain practices and customs of Bhatia community are very unique. People stay in a joint family. If there are four brothers in the family, they all stay together even after their marriages.

Generally, members of the Bhatia community are rich and have their own business. Hence, males do the business jointly. Our women are very forbearing and beautiful. They mostly prefer to wear ornaments made of diamonds and pearls. They have lots of gold too. But at the time of marriage, they generally wear ornaments made of diamonds and pearls. Women wear bangles in their hands, nose-ring on the nose and ear-rings in their ears. Bhatia women have long hairs. The very beautiful woman with fine dresses and ornaments looks like an apsara (a heavenly nymph). The elderly woman of the family looks after all the children.

Men wear white long-coats, white dhoti and white cap. Women wear petticoats, blouses and cotton sari. Daughter-in-laws have to keep veils to respect father-in-laws and elder brothers in-laws. Even if, there is no one around, she covers her head. Widows wear only white clothes.

## 4. 'holi'

## 'Holi'

	holi	wəsənt	rutuji	səruatmẽ
	Holi	spring	season-of	beginning-in
əceti.	sravan	sud		punəm
comes	Shravana	bright-fortnight		full-moon-day
eṭle	holi.	khəri rite	to	holi
means	Holi	Actually		Holi
juwan	wəragjo	utsaw	ay.	wer-jeṛ
youth	class-of	festival	is	Enmity-jealousy
rag-dwes		kal - krodh	mitreyke	barine
passion-spite		envy-anger	all -to	having burnt
səmpine		anand - kərejo		sucən
being together		be happy		indicate
holi	kəreti.	wanəspəti-je		jiwanmẽ
Holi	does	Vegetation-of		life-in

pən	dər	wərse	nəwi	tajgi
also	every	year	new	freshness
əceti	<u>to</u>	marwēje	mənme	kī
(if) comes	then	men-of	mind-in	why
nə	əce?	wasənt	rutumē	wənəspati
no	come?	spring	season-in	vegetation
nəwa, nəwa		rəngke	əpnayti	əne
new, new		colours-up	puts on	and
sərəs	əkhīyēke	gəmən	ere	rəng
nice	eyes-to	like	such	colours
phul	pən	əne	sugəndh thi	
flowers	leaves	and	fragrance-with	
marwēja	mən	pən	prəphulit	kəreti
men-of	mind	also	refresh	(if) makes
to	maru	bicare	kui	guno
then	man	poor	what	fault
ay ?	i	pən	pickarimē	rəng
has	He	also	syringe-in	colours



bhərine	həkre-beke	rəngine
having filled	each other-to	having coloured

potējo	anənd	dekhare to.
their of	pleasure	shows

panke	həkri	watjo	bodh
we-to	one	matter-of	lesson

ginejo	ay	ke	wənəspətija	hi
learning-of	is	that	vegetation-of	this

rəng-rup	to	grisməje	səkhət
colour-beauty		summer-of	too much

pəne	tirkemē	bəri	winənta.	ī
falling-on	sunlight-in	burnt	gets	like that

maruji	juwani	pən	budhəpeji
man-of	youth	also	old age-of

chaya	pəne	həli-	winəti.	etle
shadow	falls	goes	away	so

je	jindgi	m tli	ay	tnke	anəndthi
whatever	life	got	is .	it-to	joyfully

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gujayni	səiyəm	ə ne	santi
should spend	self-control	and	peace
rəkhine	tnke	sācwejo	prayətnə .
practicing	it-to	carefully- keep	effort
kəynũ .	phul	kurməi	wineto pən
to make	flower	whithered	gets but
tnji	suwas	nay	chədnə ĩ maruji
its	fragrance	not	leave like that man-of
pən	potēje	jiwənmē	kərele sare
too	their	life-in	done good
kəmji	suwas	care	baju rəkhni.
work-of	fragrance	four	sides should keep
koike - pən	mōthi	kərwə	wəcən
anyone-to	mouth-by	bitter	words
nə	cəñũ .	je	bəne i tən mən
not	to say	whatever	is possible that body mind
dhənthi	koike-pən	mədəd	kəyni .
money-with	anyone-to	help	to do . .

holi	ane	wasant	rutu	kharekhar
Holi	and	spring	season	actually
<u>to</u>	panke	hij	sikhayti	
	us-to	this-only	teach	

1. Holi: It is the festival celebrated to mark the starting of the Spring season on the Full-moon day of Shravana month.

### Holi

Holi is celebrated in the beginning of the Spring Season. It falls on the full-moon day of Shravana month. In fact, it is the festival for the young people. The celebration of Holi indicates us to live in peace through unity by forgetting enmity, jealousy, passion, spite, envy, anger etc.

When the life of vegetation is enfreshened every year why should it not be the case with man's life? In spring season, the vegetation puts on varied, novel colours and delights the minds of men by the attractive colours of flowers

leaves and their fragrance. What then is the fault of poor man? He, too, expresses his joy by spraying varied colours on each other with the syringe.

We have to learn a lesson from this that as colours and beauty of the vegetation burns away in the severe heat of summer, so also the youthfulness of men disappears with the approach of an oldage. Thus, whatever few years of youthful life man has, should be spent with delight and try to keep it for long by restraint (self control) and peace (calm). The flowers may wither but its fragrance remains for ever. Similarly men should do such good deeds that they may be remembered for ever. Never say harsh words to anyone and help everyone in whatever way you can. Actually this is the lesson taught to us by Holi and the Spring Season.

## 5. 'radha'

## 'Radha'

	radha	gamremē	rāni	hakre
	Radha	village-in	living	one
garib	peji	mā	w+garji	hakrij
poor	father-of	mother	without-of	one only
dhi	w+y.	radha	j+in	bānglemē
daughter	was	Radha	which	house-in
rāni	w+y	trije	sethjo	chokro
staying	was	that-of	owner's	son
rāmes	uda	rājamē	rāylay	awyo
Ramesh	there	holiday-in	living-for	come
wo.	inke	rupāfi	radha	gāmi
had	Him-to	beautiful	Radha	liked
wi.	aste aste	in	radhaji	olkhan
got	slowly	he	Radha-of	acquaintance



kəri	gīrāy.	ante	radhaje	peji
made		At last	Radha's	father's
iccha	wirudh	hakro	dī	radha
desire	against	one	day	Radha
ane	rāmes	pāyni	wya .	radhaje
and	Ramesh	married	got	Radha's
peke	hi	sunine	khubaj	dukh thyo
father-to	this	hearing- after	very	sad felt
pən	bīcaro	gamremē	rāno	bhoro
but	poor	village-in	living	simple
maru	kui	kəri	sāke?	
man	what	do	can?	
	rāmes	radhake	khub	sari
	Ramesh	Radha-to	very	good
rite	rākhno	wo.	hī kane kane	barok
way	treating was	In this way	about twelve	



māina	hālya	wya .	hākro	dī	radha
months	passed	were	one	day	Radha
əne	rāmes	sinema	narelay	winna .	
and	Ramesh	picture	seeing- for	going	
wa .	tāiyar	thine	radha	rāmeslay	
were	Ready	getting-after	Radha	Ramesh-for	
ca	bānaylay	ges	peṭāy	əne	
tea	to prepare	gas	lighted	and	
wāki	wāri	ṭtremē	ṭnji	nailonji	
bent down	that	time-by	her	Nylon-of	
sari -jo	chero	nṭkrine	geste	pyo .	
Saree-of	end	having come out	gas-on	fell	
bhārko - thyo		əne	radha	sakhāt	
it flared up		and	Radha	verymuch	
bāriri .	hāth	pəg	mō	mīrey	
got burnt	Hands	legs	face	all	
ṭhekane	ag	potēji	nisani	rakhni wi .	
places	fire	its	signs	left	

rupali	radha	hane	nayni	pan
Beautiful	Radha	now	to see	even

na	game	eri	kurup	thi wi .	rames
no	likable	such	ugly	became	Ramesh

tnke	ispitalmē	dakhel	kāy	sari
her-to	hospital-in	admit	did	nice

sarwar	kāy .	jade	i	sari	thi
treatment	did	when	she	well	got

tade	tnke	tnje	pe	pase	rakhi
then	her-to	her	father	with	leaving

awyo	ane	panjso	rupiya	maine
came	and	five-hundred	rupees	month-for

dine	chutachera	dinelay	samjāy .
giving- after	divorce	giving-for	explained

radha	khubaj	swamani	chokri	wiy .
Radha	very	self-respecting	girl	was

tn	tne	ij	chutachera	di - dtnāy .
she	he-to	just like that	divorce	gave

ane	gamremẽ	ramesji	mã	pachal
and	village-in	Ramesh-of	mother	after

bandhayle	nandhlek	balmandirmẽ
built	small	nursery-in

nokri	swikari	giray.	hĩ	wigar
job	accepted	had	such	without

wicare	peglo	bharethi	radhaji
thinking st	step	having taken	Radha's

akhi	jindgi	kharab	thi-wi.
whole	life	ruined	got

### Radha

Radha was the only daughter of a poor widower living in a village. Ramesh, the son of the owner of the bungalow in which Radha was residing had come to stay there during his vacation. He liked the beautiful Radha very much and gradually made acquaintance with her. One day, Radha and Ramesh got married against the desire of Radha's father. Radha's father was very much grieved to hear this news but.

what a poor and simple villager can do?

Ramesh behaved well and kept Radha very happy.

Twelve months passed in this manner. One day, Radha and Ramesh were to go to see a picture (film). Radha, after getting ready, lighted the gas to make tea for Ramesh.

While bending down to take something, her nylon saree palloo somehow fell on the burning gas and caught fire. She got severely burnt. She got scar marks on her hands, legs and face. The beautiful Radha became very ugly to look at.

Ramesh gave her nice treatment by admitting her to the hospital. When she got well, he left her at her father's place telling her that he would give him Rs. 500/- per month for her maintainance and that she should give him divorce. Radha was a very self-respecting girl. She gave him divorce just like that and accepted a job in the nursery school which was built in the village in the memory of Ramesh's mother. This step (i.e. to get married with Ramesh without her father's consent) that Radha took without proper thinking ruined her life.

## 6. 'luwar'

## 'Black-smith'

	həkriwar	kai	sant	dharmasastrə te
	Once upon a	some	saint	scriptures-on
	time			
khubəj	sarəs	copri	l+khəu. i	copriji
very	good	book	wrote This	book-of
həjarek	kopiyū	chəpaniyū	ane	
thousand-	copies	were printed	and	
about				
wəde	wəde	sermē	moklāi - d+nəu.	hi copri
big	big	cities-in	sent	This book
rane - rane	bṭ	sanskari	juwan	wācəu.
after some time	two	cultured	youths	read
ṭnike	wairag	əci - wyo	ane	ṭnijo
They-to	renunciation	came	and	their
mən	sənsarte-thi	uṭhi wyo.	həkro	
minds	world-on-from	withdrawn	one	

dī boy - jāna hən coprite cerca  
 day both of them that book-on discussion

kərna wa tade həkṛe jān cāy  
 doing were at that time one man said

"hi copri khərekher ədbhut ay. paṇ  
 this book really wonderful is we

hi copri līkheware matmaja dəsən  
 this book writer saint-of meeting

kəri əcje. boy jāna upḍya matmaje  
 having come-back Both men started- saint-of  
 for

asrəmmē. uḍa wṇi əne narəu to  
 Ashram-in There having reached and saw indeed

i matma nə wa paṇ purnə səsari  
 he saint not was but fully worldly

wa. ṭnike narine boy jāna bolya  
 was he-to having-seen both men said

"maraj, əsī tēwājo līkhan wācine

"Sire we your writing having-read





### Blacksmith

Once upon a time a saint wrote a good book on scriptures of which 1000 copies were printed. They were sent in big cities for sale. Two youths read this book. They took to renunciation and they became ascetics. One day, both of them were discussing the book. One of them said that it was a wonderful book and they should meet the author of the book. Both of them started for Saint's Ashram. Reaching there, they saw that the saint was not an ascetic but a worldly person. Seeing him, they said, "Sire, on reading your book, we have become ascetics but you are a worldly person, how come?"

The author spoke, "brothers, I am like a black-smith in this regard, who knows how to make weapons and not how to use them. Similarly, I, too, know how to come<sup>pos</sup> but cannot put into practice.

## 7. 'wədeji udarta'

'Great man's benevolence'

həkriwar	jamnəgərja	raja
once upon a time	Jamnagar-of	King

rənjit	jam	hathi	te	bine	həkre
Ranjit	Jam	elephant-on	sitting	one	

gamthi	bye	gam	winna	wa .	hi
village-from	other	village	going	was	This

rajaji	həkri	əkh	əkəsmatthi	phuṭi	wi
king's	one	eye	accident-with	broken-up	

wəy .	rəstemē	həkri	dosi		bethi
had	Road-on	one	old woman		sitting

wəy .	tn	raja-ke	narəy	etle	boli
was	she	king-to	saw	so	said

"ey	kanya"	raja	to	wicarmē	pai-wya
"you	one-eyed"	king	thought-in	fell	

pəchi	astekthi	hathike	ubho-rəkhəũ		
Afterwards	slowly	elephant-to	stopped		

əne nice utrine un dosi ke pəge  
and down getting-down that oldwoman-to at the  
feet

ləgya. ʔni bolya "ma əj mɪkke  
fell He said "mother to-day me-to

mɪnʤi mā mɪli wi. mɪkke mɪrey  
my mother got me-to all

jəna raja to cənta pən mā wɪgər  
people king call but mother without

premtʰi koi kanyo cəno nə wo ."  
love-with anyone one-eyed called not had

mɪrey maru janəu ke dosi  
all men thought that old woman

kanyo cəy etle raja ʔnke jərur  
one-eyed said so king her-to surely

marelayəj ʔn pase awya wɪna . pən  
beating-for her near come must have but

raja to ʔnke mā cəu əne pəge  
king her-to mother called and feet-at

lāgya . heri rite bhālo potēji bhalāi  
 fell In this way kindman his kindness

koi dī nay chādno . pachālthi  
 any day never leave Afterwords

raja ke khāber pi ke u dosi to  
 king-to came to know that that old woman

gandī ay . raja tñke gamji bar  
 mad is king her-to village-of outside

hākro ghar dīnāy āne tñke  
 one house gave and her-to

khādhe-pidhejo mīrey raj  
 livelihood all kingdom

tārāphthi mīle ero bāndobāst  
 from get such arrangements

kāy .

did

## Great man's Benevolence

Once upon a time, the king of Jamnagar was going . from one village to another on Elephant back. One of his eyes was damaged in an accident. An old woman, sitting on the road, called him 'one-eyed' when she saw him. He was astonished to hear this. Later, he stopped the elephant, got down from it, came to the old woman and bowed at her feet. He said, "to-day, in you, I have got my mother. Everyone calls me king but except my mother, none has called me 'one-eyed'". Everyone thought that as she has called him 'one-eyed', he was coming down to give her a beating, but he bowed at her feet and called him 'mother'. Thus, noble men never leave their greatness. Afterwords, the king came to know that she was a mad woman. He arranged to give her a house outside the village and also arranged to provide her livelihood from the kingdom.



## 8. 'sənjya'

## 'Evening'

rəwiwarjo	dī	wo	əsī	m̄rey
Sunday-of	day	was	we	all

jəna	ghərmē	bi bine	kəntalya	wasī
persons	house-in	sitting	bored	were

ghəriyalme	naryo	to	ləgbhəg	cha
clock-in	looked		about	six

wəgya	wa	m̄nje	bhai	cāy	"həlo ne
o'clock	was	my	brother	said	"Let's

kidak	phūrelay	w̄nje".	əsāke
somewhere	around	go "	us-to

pən	i	wat	thik	ləgi	əsī	m̄rey
also	this	thing	proper	seemed	we	all

təiyar	thine	dəriya	kinare	phūrelay
ready	getting-after	sea	shore-to	around

wyasī  
went

	dəriya	kinare	khubəj	gəldi
	sea	shore-on	much	rush
wty .	rəng - rəngja	kəpra	perine	
was	colourful-of	clothes	wearing	
maru	əne	bairiyū jo	to jane	jəmelō
men	and	women of	like	a fair
jamyō	wo .	bhelpurīwara <sup>1</sup>	panipurīwara	
gathered	was	Bhelpuri vendors	panipuri vendors	
aiskrim wara	wigere	rarū	paipaine	
ice-cream vendors	etc	noise	making	
kən	kanā	kəri - wɛjna	wa .	sənjya
ears	blind (deaf)	making	were	Evening
khub	sarəs	khili- wty .	ɛnjo	ratto
very	nicely	bloomed	her	red
rəng	akasmē	sathiya	purno	wo .
colour	sky-in	floral-designs	filling	was
surəj	to	bɛcaro	sənjyaje	hi
sun	poor	evening-of	•this	sohamne
				attractive

rāṅgthi      ānjāyane      āne      cāndrāmaji  
 colour-with    getting dazzeled    and    moon-of

thāṇḍākje      wicārthi      potēje      ag      okne  
 coolness-of    thought-with    his      fire    vomiting

garam      kirān̄thi      sarmāyane      dāriyemē  
 hot      rays-with      having felt shy      sea-in

ḍubi      wīneji      tēiyari      karno      wo .      paṇ  
 drowned    getting    preparations    making    was      But

sānjya      surājke      ī      dubaṇ      de-khāri .  
 evening    Sun-to    like this    to set      (ever) allow

i      to      potēji      ratti      jarkāsi      sarijo  
 she      her      red      silver      saree-of

palaw      surāj    te      phelāyane      t̄nke  
 end      Sun-on      spreading      him-to

t̄nme      sāmāyjo      prāyatnā      kani      w̄y .  
 her-in      filling-of    effort    doing      was

ānte      t̄njo      hi      prāyatnā      n̄t̄kkamo  
 In the end    her-of    this      effort      useless

niwryo    əne            surəj    t̃nke            phəṣəyne  
 turned out and            sun            her-to            having-deceived

astekthi                    dəriyemē    sāməy            wyo .  
 slowly                    sea-in            engulfed            got

bhərtijo    mojemē            gandetur            dəriye  
 tide-of            wave-in            angry            sea-to

potēji            wisaltamē    surəj-ke            sāməy garāy .  
 his            vastness-in    Sun-to            engulfed

hi            dekhaw            khubəj            sərəs            wo .  
 This            scene            very            nice            was

ghənay            maru            hij            narelay            awya  
 Many            men            this-only            seeing-for            come

waṣ .            suryastə            pəchi            aste - aste  
 had            Sun-set            after            gradually

maru            ocha            thiyelay            māṇḍya            əne  
 people            decreased            getting            started            and

əṣī            pən            thəkya -cukya            ghəre            awyaṣī .  
 we            also            being-tired            house-to            came .

1. bhelpuri: A mixture of few salty things like puffed rice, puri, sev, small pieces of onions and potatoes with hot, spicy chutneys.

2. panipuri: Small puries dipped and filled with spicy, hot, soury water.

### Evening

It was Sunday. We were bored of sitting at home. We looked at the clock and it was almost six. My brother said, 'let's go out for a walk.' We too, thought that it was a nice idea. We got ready and went to the sea-shore.

There was much rush on the sea-shore. A lot of men and women dressed in nice, varied coloured clothes were moving to and fro as if it was a grand fair. Vendors selling bhelpudi, panipuri and ice-cream were shouting so hard as to make one deaf. The evening was in its full bloom. Her red colour was filling the sky with floral designs. The sun was getting dazzled with the attractive colour of the evening and was feeling shy of his own fire-vomiting rays in comparison to the cool rays of the moon, he was preparing to dive into the sea. But the evening

would not allow him to set like this. She, having spread one end of her red, silvery saree on him, was trying to engulf him in her. At last, her effort turned out to be futile and the sun, deceiving her, submerged slowly in the sea. The angry waves of the tide in sea engulfed him in its vastness. This sight was worth seeing. Many people had come only to <sup>see</sup> this. The crowd started to decrease gradually and we, too, being tired, came home.

9. 'həkrə kərun əkəsmat'

'One pathetic accident'

āu	roj	səwarje	d̪t	wiji
I	daily	morning-of	ten	twenty-of

gədi	pəkḍāti	əne	roj	sunāti	ke
train	catch	and	daily	hear	that

əj	hi	əkəsmat	thiyo	əne	əj
to-day	this	accident	happened	and	to-day

hetra	maru	məri	wya,	pən	həkre
so many	men	killed	were	but	one . .



đĩ -jo i kərun əkəsmat to həji - pən  
day-of this pathetic accident still

mɪnʃi nɪjre tərɛto. teniyā mɪkke-  
my sight is remaining On that day me-to

jɛrak wədhare mərə thi -wyo -wo .  
a little more late happened to be

etle ʔau dərɪne bhaɪrʔauje dabbemē  
so I having run men-of compartment-in

cəri - bethis. hi gədiʃo drəsyə pən  
having climbed & This train-of sight also  
sat

koi əjəb hoyto. gədiʃi əndər maru  
something strange is Train-of inside men

jane mədhm<sup>k</sup>əkhije gonye həkrebə  
as if honeybees-of like each other

sathe ɡũthəy wya wa . bari əne  
with packed got windows and

bayne te pən maruʃi ləngar ləgi-wi  
door-on also men-of line formed .

wṭy .            gədi            upri            əne            byo  
 was            Train            started            and            next  
  
 stesən    to    həji            awyo            pən    nə    wo    -  
 station       still            come            yet    not       had  
  
 tyā    to       wəde            ācke            sathe       ubhi - rai-wi .  
 in the       huge            jerk            with            stopped  
 mean time  
  
 mṭkke       wicar            awyo            ke            stesən  
 Me-to       thought       came            that            station  
  
 wṭgər       gədi            ubhi       ay       etle       jərur  
 without       train            stopping is       so       surely  
  
 kṭk            thyo            honū       khəpe .    əne       khərekhar  
 something    happened       have       must       And       really  
  
 bənyo       pən            eroj .       əsāmjej    dəbbeji  
 happened       also            same            our-only    compartment-of  
  
 barite       həkro            ətṭhəi-tri            wərējo  
 window-on    one            twenty-eight-thirty       years-of  
  
 juwan       ləṭəkno       wo .       tṇjo       həth       dhilo  
 youth       hanging       was       His       hand       loosened . .

pəi -wyo -wo . andar bari pase bethelo  
got had Inside window near seated

həkro ɐptudet sut-butwaro juwan ~  
one up-to-date Suit-boot-having youth

aramthi sigret pino wo . t̃nji j̃rak  
leisurely cigarette smoking was His a little

sərət̃cuk thi ɔne suləgni sigret  
mistake happened and lighted cigarette

un b̃care juwanje bariware h̃athte  
that poor youth's window-on hand-on

l̃ogi . t̃nje dh̃ile h̃athji p̃kəl bari  
touched His loose hand-of hold window

ch̃ədi - d̃iñy . g̃ədi t̃n juwanje  
left Train this youth's

h̃ath - p̃əjo k̃iccərgan - bol̃ay - d̃iñy .  
hands - legs -of

polis awi ɔne p̃anckes p̃an thyo .  
Police came and investigation also took place

pən	kui	un	bejəwabdər	sigret	
But	what	that	irresponsible	cigarette	
pine	juwanmẽ	h+n	maruke	səjiwən .	
smoking	youth-in	that	man-to	alive	
kəreji	takat	hui	khəri .	həji pən	
make	strength	has	ever	still	
jədejəde	āu	gədimẽ	byāti	tədetəde	
whenever	I	train-in	sit	then	
un	juwanjo	gədi	nicẽ	əci - w+nelo	
that	youth-of	train	under	having come	
sərir	m+nji	əkh	samethi	kh+sno	nay.
body	my	eyes	in front of	moves	not

#### A Pitiable Accident

I take the ten-twenty train everyday, and often used to hear of one or other accident and people killed in it. But the pathetic accident of that day is still before my eyes. On that day, I was a little late. In hurry, I got

into the men's compartment. The sight of the compartment itself was very strange. Inside, men were packed tightly like honeybees, and many people were hanging in a line from the windows and doors. The train started and before it reached the next station, it came to a halt with a huge jerk. I thought that something must have happened as the train stopped suddenly between the two stations. Really it was so. In my compartment itself, a young man of about twenty-eight to thirty years was hanging on from the window and his grip had loosened. An up-to-date fashionable, young man seated inside near the window was smoking leisurely. He, by mistake, had touched the lighted end of cigarette on the hand of the hanging youth, which was on the window. By impulse, he loosened his grip on the window. He fell down and was run over by the train. His hands and legs were maimed. The police came and investigated. But does the irresponsible man, smoking carelessly has the strength to make the dead man alive. Whenever, I sit in the train, the memory of the body of the young man who met with the accident haunts my memory.

## 10. 'kheti'

## 'Agriculture'

	tāwī	sarasara	kāpra	pero	
	You	nice	clothes	wear	
əne	sarosaro	khadhejo	khaw,	ij	
and	good	food	eat	that only	
jiwānji	khəri	māja	nay.	sācci	māja
life-of	real	pleasure	not	Real	pleasure
<u>to</u> kudrətje	khōlemē		ay .	sānjya	tāne
nature's	lap-in		is	Evening	time-at
kuweje	kanṭhete	ubho- rāine		kos	
well's	side-on	standing		pulley	
həlāyno	kherut	kera	sāres	git	əne
moving	farmer	how	nice	songs	and
duha	anāndthi		lālkarṇo		hoyto .
couplets	pleasure-with		singing		is
jiwānji	sācci	māja	<u>to</u>	udaj	ay
Life-of	real	pleasure		•there itself	is



i	potējo	mtrey	kam	k+tri	hōsthi
He	his	all	work	how much	interest with

kāreto?	jāde	akho	dī	kagariye
does?	when	whole	day	papers

sathe	matthakut - kari	sanjjo
with	having toiled	evening-of

ophismēthi	ghare	acno	karkun
office-in-from	home-to	coming	clerk

kero	lageto .	inji	lathariya - khani
how	looks	His	staggering

haleji	rit	ane	dayamno	mō	kero
walking-of	manner	and	pitiabale	face	how

daya	upjayto !	kero	wediyo	<del>jiwan</del>	jiwan !
pity	creates	How	unpractical	life	

hi	te	kī	jiwan	ay?	aj-kalje
This	too	what	life	is?	To-day's

bhaneleke	kheti	kane	saram	aceti .
educated-to	farming	doing	shy	feel

etlej desjo s̄etyanas w̄aryo ay .  
That's why country's utter ruin happened has

bh̄aniḡanine serji t̄aptip s̄tkhya .  
education-after city's fashion learnt

etle men̄at k̄ane s̄armana . p̄arin̄am  
so labour doing felt ashamed Result

i awyo ke pe-dadajo jun̄o  
this came that father-grand old  
father's (ancestral)

dh̄andho ch̄ə̄dine serm̄e gulamiji  
business leaving city-in slave's

nokri k̄erelay n̄tkri-pya əne  
service doing-for came out and

pel̄ājo gam̄rejo k̄am dh̄andho bh̄angi-  
earlier village-of occupation broken

pȳə. k̄heti r̄əkh̄ri pi əne desne  
away agriculture uprooted got and country-to

ənajji t̄angi p̄aylay m̄andi . des .  
grains-of shortage to occur started country

paimal	thi wyo	əne	hi	paimali jo
ruin	got	And	this	ruin-of

mukhya	karən	panje	həthse	des ke
chief	reason	ours	hands-	country-to
			with	

gərib	əne	rāk	bənəiyo	ay .	jo
poor	and	poor	made	is	If

panje	desja	maru	panji	juni
our	country's	people	our	old

khetike	əphāy	əne	temē	pən
agriculture-to	take	and	that-in	too

adhunik	sadhən	bhətrən	to	panjo
modern	equipments	bring in	then	our

des	abad	bəni	- wine
country	prosperous	will	become

### Agriculture

You were nice dresses and eat good food but these are not the only pleasures in life. Real happiness lies in the lap of nature. How happily does the farmer sing songs and couplets in the evening while pulling water from the well. The real pleasure in life lies there. How he does all his work with real interest. Whereas how an ordinary clerk looks when he returns home in the evening after the whole day's toil. His staggering gait and pitiable looks create pity. What an unpractical life he lives?

The educated people of to-day feel shy to do farming. That is the reason for the country's ruin. With education, they learn the fashions of city life and so are ashamed of doing labour. As a result of this, they have left the age old work, came to the city for slaving as employees and discontinued the village work of farming. Agriculture is not looked after properly, so the country faces shortage of food. The country has been ruined and we have, with our own hands, made it poorer and poorer. If the people of our country, take back to the age old work of agriculture and use modern equipments of farming, we could become prosperous again.

## 11. 'apghat'

## 'Suicide'

'apghat'	səbdə	suninej
'Suicide'	word	hearing-after

maruja	rūwara	ubha - thi	winanta .
man's	body hair	on their ends	get

maru	jəde	care baju thi	lacar	thi
man	when	four-sides-from	helpless	becomes

əne	himat	hari wineto	təde	i
and	courage	loses	then	he

apghatjo	rəsto	gwineto .	temē	pən
suicide-of	way	takes	that-in	too

khas	bairiyūj	apghat	kəntyū .	panjo
mainly	women only	suicide	commit	Our

səmaj	həneto	ghəno	sudhri	wyo-ay .
society	now	much	improved	has

həji pən	gamremē	to ij	juni	rit	ay .
Even then	village-in	same	old	way	is

ke      gāy      əne      dhi      əne      dyo      t̄da      wi .  
that      cow      and      daughter      and      give      there      go

mā-pe      j̄t̄da      pəsənd - kən      t̄daj      ..  
Parents      where      approves of      there only

chokrike           pəynaymē      əceti .      chətāpən  
daughter-to      married      is being      yet

sarewareke           mən̄pəsənd      peram̄ni      nə  
in-laws-to      their liking      dowry      not

m̄tli      hoy      to      i-lokoja      mena      jindgi  
received is      then      their      life-time

sudhi      suynā - khəpən      əne      hi  
till      has      to listen      and      this

m̄trey mēthi           chuteji      t̄njelay      to      hək̄rij  
all from      to be freed      her-for      one-only

wat      hoyti      əne      i      apghat .  
way      is      and      this      suicide

panje      desji      bairiyū      to  
our      country-of      women



khubəj      səhənsil      hontyũ      pən      lacari  
very      patient      are      but      helplessness

maruke      hi      rəste      wɛneji      phərəj  
man-to      this      way-to      going-of      compulsion

pareti      bhaireke      hi      rəsto      gɛneji  
makes      Men-to      this      way      taking-of

pən      ghəniwar      phərəj      pəyti.      əjji  
also      many times      compulsion      becomes      To-day's

monghwari      bekari      əne      ghərja  
inflation      unemployment      and      home-of

kəjiya      -      hi      mɛrey      bhaireke      hi  
quarrels -      these      all      men-to      this

rəste      wɛnelay      jəwabdar      əin.      avək  
way-to      going-for      responsible      are      Income

thodi      hoy.      khərco      wədhi      wɛne      əne  
less      is      expenditure      increases      goes on      and

məttthete      kərəj      thi      wɛne      təde      hi  
on top of that      loan      happening      goes-on      then      this

mīreymēthi                      chutelay                      ghānay      bhaira  
all-in-from                      freeing-for                      many      men

apghat              kəna              sunya              əin.              himət  
suicide      committing      heard-of              are              courage

rəkhine              pəristhiti jo              samna      kəre              to  
keeping              circumstances-of      (if) to fight against      then

koi pən              maruje              hi              rəsto  
any one              man-of              this              way

gāneji              jərur              nə      pəy .  
taking-of              necessity      not      occurs

#### Suicide

Our hair raises when we hear of 'suicide'. When man becomes helpless and loses courage, he takes to 'suicide'. Its mostly women who commit suicides. Our society has much improved now, still in the villages it is the same old belief that the cow and the daughter go to where they are sent.(i.e. they have no say) The daughter marries where the parents want.

And if she doesn't take enough dowry to their liking, she has to listen to their reproaches for a life-time. There is only one way for her to be freed of this i.e. 'Suicide'.

Our women are very patient. But helplessness drives one to take this way (suicide). Even men are compelled to commit suicide sometimes. Inflation, unemployment and quarrels at home are generally the reasons for this. When income is less, expenditure is more and man faces loans, he takes to suicide to be free of all these. If one faces the situations with courage, one need not take recourse to suicide.

## 12. 'jamnəgər'

### 'Jamnagar'

əsaʃje	gamjo	nam	jamnəgər	ay .
Our .	village-of	name	Jamnagar	is

jamnəgər	səurastrəme	əcelo - ay .	i	ghəno
Jamnagar	Saurashtra-in	comes	It	very

wədo	ser	ay .	jamnəgərmē	.	khub	mindar . .
big	city	is	Jamnagar-in	many	temples	.

ðin .	jəinja	derasər	pən	khub	sərəs
are	Jains-of	temples	too	very	nice
ðin .	tn	serji	bərabər	wɪcmē	həkro.
are	This	city-of	exactly	middle-in	one
təlaw	ay .	i	təlawji	wɪcmē	həkro
lake	is	This	lake's	middle-in	one
mel	bəndhelo	ay .	tnke	lakhoto	
palace	built	is	It-to	'Lakhoto	
kotho	cəwayto .	pelāje	wəkhətmē		
Kotho'	called	former	time-in		
raja	tnmē	rəilay	wɪnna - wa .		
king	it-in	staying-for	used to go		
jamnəgərmē	həkro	solerium <sup>1</sup>	ay .	hi	
Jamnagar-in	one	Solerium	is	It	
akho	kəcjo .	bəndhelo	ay .	i	surəjjo
whole	glass-of	built	is	It	Sun's
prəkas	phüre	i	phüreto .	hɪn	soleriyəmmē
light	moves	like that	turns	This	Solerium -in .

maruke      surəjje      prəkasthi      sarwar      dewayti .  
people-to      Sun's      light-with      treatment      is-given

jamnəgərji      həkri      wədi      əjaybi      i      .  
Jamnagar's      one      big      wonder      this

ay      ke      udajo      sonapur      khubəj      sərəs  
is      that      there-of      crematorium      very      good

ay .      hən      jero      sonapur      akhe  
is      This      like      crematorium      whole

hindustan-mē           həjisudhi      kəday      nay  
India-in           yet      where      no

bəndhanū .      hən      sonapurjo      nam  
built      This      crematorium's      name

'wersi      wisram      bhuwən'      ay .      hi      sonapur  
'Versi      Visram      bhuvan'      is      This      crematorium

əne      wəde      wəde      m̄ndərje      karəne  
and      big      big      temples-of      because-of

maru      jamnəgərke      'choṭi      kasi'  
people      Jamnagar-to      'small      Kashi'

canta

calls

### Jamnagar

Our village is called Jamnagar. It is in Saurashtra. It is a very big city. It has many good Hindu and Jain temples. In the middle of the city, there is a lake and there is a palace built in the centre of the lake. It is called 'Lakhoti kotho'. Formerly, the king used to stay in it. There is one Solerium in Jamnagar. It is built entirely of glass. It moves with the Sun rays. Sick people are given solar treatment in this Solerium. One of the great wonder of Jamnagar is its very good crematorium. No such crematorium has ever been built in any other part of India. The name of this Sonapur is 'Wersi Wishram Bhavan'. Jamnagar is called 'Choti Kashi' because of this wonderful crematorium and great temples.